

EQUIPPING YWAM MISSIONARIES FOR BALANCED CHRIST-CENTERED
PREACHING FROM OLD TESTAMENT NARRATIVE

A THESIS-PROJECT
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ABBREVIATIONS

BTPS	Biblical Teaching and Preaching School
CanBi	Canonical Big Idea
CFC	Christ-focused connection
ConBi	Contextual Big Idea
CTC	City to City
DMin	doctor of ministry
DTS	discipleship training schools
ESV	English Standard Version
FCF	Fallen Condition Focus
GCTS	Gordon-Conwell Theological Seminary
IBS	inductive Bible study
LXX	Septuagint
MDiv	master of divinity
RHP	redemptive-historical preaching
SBL GNT	Society of Biblical Literature Greek New Testament
SBS	school of biblical studies
TextBi	Textual Big Idea
WLC	Westminster Leningrad Codex
YWAM	Youth With A Mission

ABSTRACT

The primary purpose of this thesis-project is equipping YWAM missionaries for balanced Christ-centered preaching from Old Testament narrative. Chapter 1 introduces the problem in the context of YWAM relating to balanced Christ-centered preaching from Old Testament narrative. Chapter 2 discusses the biblical foundation and the theological foundation for Christ-centered preaching. Chapter 3 reviews the core books by representative scholars on author-centered preaching, Christ-centered preaching, and preaching from narrative. Chapter 4 explains the design and implementation of the thesis-project. Chapter 5 analyzes and evaluates the outcomes of the thesis-project.

CHAPTER ONE

THE PROBLEM AND ITS SETTING

Introduction

The world of evangelical homiletics has two streams relating to the meaning of the text. One stream emphasizes that the meaning of the text is what the human author intended to deliver through the text, and the other stream emphasizes that the meaning of the text is what the divine Author intended to deliver through the text. It is hard to divide those groups with sharp dichotomy because the position of most evangelical homileticians is on a spectrum between those two streams. While these groups try to preach the Bible emphasizing one stream, their hermeneutical commitments result in differing sermons on the same passage of Scripture. One group emphasizing human, author-centered preaching considers it essential to find the message the human author is trying to convey, taking into account the grammatical analysis, historical background, and literary context of the text. However, the other group emphasizing Christ-centered preaching considers it essential to reveal the meaning of the text in the context of the redemptive history of Jesus Christ running through the whole Bible. So, it is important for them to reveal the implication of the text in the redemptive-historical perspective. Sometimes, the two groups draw out the same message. However, they occasionally present quite different messages. How then do we properly deliver the truth of the Bible? We need to think about the definition and the nature of the sermon and what is the biblical message we should deliver to an audience.

What is preaching? The core of preaching is speaking the truth of the biblical text to audiences today. John Stott sees preaching as building bridges from the divine Word to the contemporary audience in the real world. He explains,

If we are to build bridges into the real world, and seek to relate the Word of God to the major themes of life and the major issues of the day, then we have to take seriously both the biblical text and the contemporary scene. We cannot afford to remain on either side of the cultural divide . . . it is our responsibility to explore the territories on both sides of the ravine until we become thoroughly familiar with them. Only then shall we discern the connections between them and be able to speak the divine Word to the human situation with any degree of sensitivity and accuracy.¹

But we can ask, “What is the biblical message we should deliver to an audience?” Haddon Robinson sees it as the “big idea,” which is a main biblical concept derived from and transmitted through a historical-grammatical and literary study of a passage in its context.² This definition is based on the presupposition that the text (paragraph, section, or subsection of Scripture) contains a single main idea which the author intended to deliver. Walter Kaiser also asserts that “the meaning expressed in each biblical text is single, definite, and fixed.”³ Scholars such as Kaiser, who support “author-oriented hermeneutics,” believe the meaning of the text is single. According to them, the meaning of interpretation is finding the biblical author’s intended meaning.⁴ This author-oriented hermeneutic was basic to the grammatical-historical interpretation in its long history.

By contrast, Christ-centered preachers suggest a different perspective on the meaning of the text. Although Christ-centered preachers such as Timothy Keller, Bryan Chapell, Edmund Clowney, and Sidney Greidanus respect the value of the author-centered hermeneutic based on the grammatical-historical interpretation, they emphasize the canonical perspective on the

1. John R. W. Stott, *Between Two Worlds: The Art of Preaching in the Twentieth Century* (Grand Rapids, MI: Eerdmans, 1982), 180.

2. Haddon Robinson, *Biblical Preaching: The Development and Delivery of Expository Messages*, 3rd ed. (Grand Rapids, MI: Baker, 2005), 21.

3. International Council on Biblical Hermeneutics, “Statement,” *Journal of the Evangelical Theological Society* 25, no. 4 (1982), 398.

4. James Leo Garrett, *Systematic Theology: Biblical, Historical, and Evangelical*, vol. 1, 4th ed. (Eugene, OR: Wipf & Stock, 2014).

meaning of the text. They insist that all the Scriptures should be interpreted from the perspective of Christ and his gospel because Christ and his gospel are the fulfillment of redemptive history and the climax of the whole canon. They believe that all the Scriptures point to Christ, as Jesus explained to the disciples what was said in all the Scriptures concerning him in the story of the Emmaus road.⁵ For example, the event of the bronze snake in the wilderness in Numbers 21:4-9 reveals Israel's unfaithfulness and God's judgment and salvation. But Jesus provides a new perspective of the text in John 3: "And as Moses lifted up the serpent in the wilderness, so must the Son of Man be lifted up, that whoever believes in him may have eternal life."⁶ According to Jesus; the explanation, Moses lifting up the serpent in the wilderness points to the event of the cross of Jesus. Furthermore, Jesus used the term "Son of Man," which is originally from Daniel 7:13. Jesus reveals the truth that the messianic figure in Daniel 7:13 points to Jesus himself. As the interpretation of Jesus shows, when we see the text in the redemptive-historical perspective running through the unified canon, we can see the meaning of the text in a perspective different from the author-centered interpretation. Besides the approaches of considering typology and redemptive history, Christ-centered preachers also suggest various approaches for finding out the Christ-centered messages from the Old Testament text, such as the way of the Fallen Condition Focus (FCF), the way of promise-fulfillment, the way of analogy, the way of longitudinal themes, the way of New Testament references, the way of contrast, and so on.

As Jay Adams pointed out, Christ-centered homileticians believe Christian sermons should be distinctive from sermons that would be preached in a Jewish synagogue or in a

5. Luke 24:27. Unless otherwise indicated, Scripture quotations are from the English Standard Version.

6. John 3:14-15.

Unitarian church.⁷ If sermons focus only on moralistic lessons without the context of Christ and his gospel, that is called “moralistic preaching.” Keller explains moralistic sermons: “Any sermon that tells listeners only how they should live without putting that standard into the context of the gospel gives them the impression that they might be complete enough to pull themselves together if they really try hard.”⁸ Thus, they assert that Christian sermons should be Christ-centered rather than focusing only on moralistic lessons. Also, the redemptive-historical perspective is critical to Christ-centered preachers because they believe redemptive history is the core of the Bible. So, if a preacher misses the redemptive-historical perspective in his interpretation of the text, he or she is missing the core of the text. The redemptive-historical perspective helps preachers to see the position of the text in the progression of redemptive history and to interpret the text in the perspective of the fulfillment of redemptive history by Christ. Therefore, the meaning of the text drawn from the redemptive-historical perspective by a Christ-centered preacher can be different from the meaning of the text drawn from the author-centered perspective.

However, some scholars indicate the weakness of redemptive-historical preaching.

Hendrik Krabbendam critiques it.

Indeed, preaching in the redemptive-historical tradition is often comparable to a ride in a Boeing 747 high above the landscape with its hot deserts, its snowpeaked mountains, its wide rivers, its dense forests, its open prairies, its craggy hills and its deep lakes. The view is panoramic, majestic, impressive, breathtaking, and always comfortable. But there is one problem. The Christian is not “above” things. He is in the middle of things. He is trekking through the landscape.⁹

7. Jay E. Adams, *Preaching with Purpose* (Grand Rapids, MI: Zondervan, 1982), 147.

8. Timothy Keller, *Preaching: Communicating Faith in an Age of Skepticism* (New York, NY: Penguin, 2015), 60.

9. Cited in Abraham Kuruvilla, *Privilege the Text!: A Theological Hermeneutic for Preaching* (Chicago, IL: Moody Publishing, 2013), 241; Hendrik Krabbendam, “Hermeneutics and Preaching,” in *The Preacher and Preaching: Reviving the Art in the Twentieth Century*, ed. Samuel T. Logan Jr. (Phillipsburg, NJ: P&R, 1986), 235.

The imbalanced focus on redemptive history for preaching weakens the author-intended message of each text. Boutot describes an imbalanced emphasis on Scripture's redemptive metanarrative results in micro-biblical illiteracy as "losing the trees for the forest," because an imbalanced application of redemptive-historical preaching may lack a deep and abiding understanding of its individual parts.¹⁰ Similarly, Kaiser critiques Christ-centered preachers' assertion based on the redemptive-historical perspective that the Old Testament text should be interpreted through the perspective of the New Testament, because the New Testament completes the Old Testament in the progression of redemptive-history; he thinks this can be "eisegesis," ignoring the intention of the author.¹¹

I will provide a more detailed description and critique of Christ-centered preaching in the next chapter. Here I briefly reviewed the methods of the author-centered interpretation and the Christ-centered interpretation, including the redemptive-historical interpretation and their respective arguments and critiques. I agree with Boutot's diagnosis of the problem as an imbalanced emphasis between redemptive metanarrative and micro-biblical texts. If the micro perspective and the macro perspective are held in balance, preachers can deliver both the author's intended meaning and the Christ-centered meaning of the text as a part of the canon. In this thesis-project, I will explore proper and effective Christ-centered preaching methods with balance between the author-centered perspective and the Christ-centered perspective, especially from Old Testament narrative, in which preachers may easily miss the canonical perspective.

10. M. Hopson Boutot, *Losing the Trees for the Forest: Redemptive-Historical Preaching and the Loss of Micro-Biblical Literacy*, Papers Presented at the 2015 Conference of the Evangelical Homiletics Society, 27.

11. Walter C. Kaiser Jr., *Recovering the Unity of the Bible: One Continuous Story, Plan, And Purpose* (Grand Rapids, MI: Zondervan, 2009), 217-28.

The Problem in the Context of YWAM

I have been serving the Youth With A Mission (YWAM) school of biblical studies since 2012. I am a director of the Korean online school of biblical studies at YWAM King's Lodge. YWAM is a Christian volunteer movement of people from many nations, backgrounds, ages, and cultures. YWAM started in 1960 as a way to get young people involved in missions. The movement's motto is "To know God and make God known." Its goals of the ministry are evangelism, training, and mercy ministries. YWAM shares faith through meeting practical, spiritual, and physical needs. YWAM has more than 18,000 staff working and offers training in more than 800 courses and seminars, including Bible schools and preaching schools for service in all areas of society, and is based in 1,200 locations in 180 countries around the world.

I have found a problem at YWAM while serving in the school of biblical studies (SBS): their interpretation of the narrative genre tends to present only the author-oriented perspective, thus minimizing or neglecting the canonical perspective.¹² Though they study psalms and prophecies and connect the text with quotations and fulfillment in the New Testament to see the canonical perspective, they do not consider enough canonical perspective from the Old Testament narrative text. To prove this problem objectively, I surveyed nine SBS leaders and teachers. Four were previous or present school leaders, and five were teachers of SBS. One of the survey questions was, "Compared with other genres such as prophecy and psalms, students tend to consider less the canonical perspective from the Old Testament narrative text." The results, measured by a Likert scale, are shown in table 1.

12. The SBS is a nine-month course in which students study all sixty-six books of the Bible with an inductive approach. This school equips the students to study God's Word for themselves while challenging them to give it to others. SBS is an official training course of YWAM and a registered course at the University of the Nations.

Table 1. SBS Responses to Question about the Canonical Perspective from Old Testament Narrative Books

Position	Fictitious Name	Strongly Disagree	Disagree	Neutral	Agree	Strongly Agree
Leader	P					O
Leader	T				O	
Leader	E					O
Leader	S					O
Teacher	AI				O	
Teacher	AU				O	
Teacher	H				O	
Teacher	J				O	
Teacher	R				O	

All school leaders and teachers chose “agree” or “strongly agree” that students tend to consider less the canonical perspective from the Old Testament narrative text compared with other genres.

To cross-check the result, I have analyzed the students’ progression, which is a set of observation, interpretation, and application from each paragraph.¹³ I asked those leaders and teachers to share their progressions from Old Testament narrative books. I could get results for

13. “Progression” is the technical term of SBS, indicating a set of observation, interpretation, and application. It is also a core resource of their sermon. Although the technical term “building” is more commonly used among other Bible Schools of YWAM, some schools use the term “progression” to emphasize the consecutive order of each step and its progressive development. If the progression has a full set of observation, interpretation, and application, SBS calls it full progression. But some of the progressions have only observation and interpretation. See *SBS Student Manual: Expanded Inductive Bible Study* (2014) by SBS Turner Valley, 69, 89-91.

about forty-four books; some books were treated as one book, such as Ezra and Nehemiah, 1 and 2 Samuel, and 1 and 2 Chronicles. The result of the analysis is shown in table 2.

Table 2. SBS Progressions from Old Testament Narrative Books

Fictitious Names	Books	Jesus	Christ	Progressions Including Jesus or Christ/Total Progressions (by percentage)	Moral-Lesson-Oriented Messages (by percentage)
E	Exodus	1	1	12.5%	87.5%
	Ezra and Nehemiah	0	0	0%	80%
	Genesis	0	2	7.1%	73.4%
	Joshua	0	0	0%	88.9%
	Judges	0	0	0%	82.4%
	Ruth	0	0	0%	80%
	1 and 2 Samuel	0	0	0%	72%
AU	1 and 2 Chronicles	0	3	15.4%	84.6%
	1 and 2 Samuel	7	1	10.8%	62.2%
H	Ezra and Nehemiah	0	1	11%	55.6%
	Genesis	5	8	8%	30.6%
	Joshua	1	2	12%	64%
	Judges	3	1	12.1%	60.6%

Fictitious Names	Books	Jesus	Christ	Progressions Including Jesus or Christ/Total Progressions (by percentage)	Moral-Lesson-Oriented Messages (by percentage)
	Ruth	3	1	37.5%	75%
R	Ezra	0	1	10%	90%
	Genesis	5	1	6.6%	58%
	Joshua	0	0	0%	57%
	Judges	7	2	17.2%	65.6%
	Nehemiah	0	0	0%	88.9%
	1 and 2 Samuel	1	1	1.8%	87.7%
K	Exodus	0	0	0%	100%
	Ezra and Nehemiah	0	0	0%	88.2%
	Genesis	2	0	3.3%	96.7%
	Joshua	1	0	5.9%	90%
	Judges	1	0	5.9%	88.2%
	Ruth	0	0	0%	44.5%
	1 and 2 Samuel	0	0	0%	81.8%
AB	Genesis	15	1	26.5%	52.9%
	Joshua	2	0	10%	90%
	Judges	0	0	0%	73.3%
	Ezra and Nehemiah	0	0	0%	83.3%
J	Genesis	3	2	4%	64%

Fictitious Names	Books	Jesus	Christ	Progressions Including Jesus or Christ/Total Progressions (by percentage)	Moral-Lesson-Oriented Messages (by percentage)
	Joshua	2	2	22%	61.1%
	Ezra and Nehemiah	2	1	4.3%	82.6%
Average		1.8	0.9	7.2%	74.7%

To see how often students do Christ-centered interpretation and application, I surveyed how often they use the term “Jesus” or “Christ.” After analyzing these books, I found that thirteen books have 0 percent progressions, which include words such as “Jesus” or “Christ.” Twenty-four books have 10 percent or less than 10 percent progressions which have the term “Jesus” or “Christ.” Only ten books have more than 10 percent progressions, which mentioned “Jesus” or “Christ.” The average percentage of progressions, including “Jesus” or “Christ” is 7.2 percent. From this survey, I could see that the canonical interpretations of SBS students are not strong in Old Testament narrative, even though they have a general idea of canonical perspective.

Another interesting result was the percentage of moral-lesson-oriented messages. The average percentage of moral-lesson-oriented interpretation and application in the listed books is 74.7 percent. In contrast to the percentage of canonical interpretations and applications, the percentage of moral-lesson-oriented interpretation and application is very high. Students’ insufficient emphasis on the canonical perspective leads them to moral-lesson-oriented interpretations and applications, especially from the Old Testament narrative text. The students

build their sermons lopsidedly by focusing on the moral lessons rather than the canonical perspective, especially when they preach from Old Testament narrative genres.

This situation can lead SBS students to moralistic preaching because moral-lesson oriented message without the context of the gospel can be moralistic preaching as Keller defines. Moralistic approaches can cause some problems. First, it makes students discouraged by moral burdens. As a result of the survey shows us in table 2, the average percentage of the moral-lesson-oriented messages is 74.7 percent. Most of their interpretations and applications fall into the category of the exemplaristic preaching, such as “be like the character” or “don’t be like the character.” The problem of exemplaristic preaching is that they keep stacking up to hundreds of moral duties that they cannot accomplish all by themselves. Even though almost all students see themselves as born-again Christians and they believe Holy Spirit is in them, some of them confess they feel spiritual burdens because of stacking up duties when they go through Old Testament narrative books. The fundamental reason for their feeling of burden is because of their moralistic approach without the context of the gospel.

Second, moralistic or exemplaristic approaches may lead them to focus on themselves rather than to depend on the grace of Christ. Some students complain that they cannot see Jesus from Old Testament narrative books. For the first semester, students study the New Testament books and studying about Jesus and the gospel, and they testify that it is a special and joyful experience. However, when they study the Old Testament Narrative books, they feel like they cannot find Jesus and gospel anymore. Students lose their focus on Christ and his gospel, with the result that they naturally read the text from a moralistic or exemplaristic perspective. Then they fall into pride when they succeed in keeping the standards or fall into discouragement when

they fail to keep the standards. This dilemmatic situation is not the picture which the gospel described.

Third, moralistic or exemplaristic approaches may prevent them from seeing the redemptive-historical perspective of the book. Some Bible schools of YWAM follow chronological order when they study the Bible. One of the staff shares his observation of students' reactions when they study the New Testament after finishing the Old Testament. According to his observation, some students feel offended when they study through the gospel because their mind is accustomed to the perspective of the Old Testament already. They succeeded well in teaching the mindset of the original author and original readers, but they failed to help students reading the Old Testament from the perspective of redemptive history. Although most schools start with the New Testament books first, a similar situation still happened to the students. SBS consists of three semesters, and each semester is a three-month course. As I mentioned before, SBS students finish the New Testament in the first three months, and they study the Old Testament narrative for the second semester. However, when they study the Old Testament narrative texts, the memory of their New Testament study is gradually fading away. So, students see the text in the moralistic or the exemplaristic perspective. Their imbalanced emphasis on moral-lesson-oriented interpretations and applications makes them not to understand the text well with a balance between author-oriented interpretation and redemptive-historical perspective.

There are some reasons which cause this problem of imbalance between the author-centered perspective and the canonical perspective from the Old Testament narrative genre in YWAM. The first reason for YWAM's imbalance between the author-oriented perspective and the canonical perspective is because of their principles of interpretation. YWAM Bible schools'

definition of interpretation is “determining what the book or passage meant when it was first written.”¹⁴ For them, the core of interpretation is revealing the original author’s intention when it was written and the original readers’ understanding when it was read, considering the historical and cultural background and the literary context of the text. They focus on the author’s intended message of each pericope because author-centered interpretation is prioritized over canonical interpretation. They rightly insist that sound interpretation should be rooted properly in the text. But for them, connecting a text that does not mention Jesus directly to a Christ-centered message is an overinterpretation that ignores the original author’s intention.

The second reason for YWAM’s imbalance between the author-centered perspective and the canonical perspective is because they have a limited idea of Christ-centered preaching. I asked a survey question to the previous or the present SBS school leaders: If a student draws out a Christ-centered message from the Old Testament narrative text that does not have direct or indirect implications or prophecy for Christ and New Testament references, then it must be an overinterpretation. How much do you agree with this idea? The results are shown in table 3.

Table 3. SBS Views about Christ-Centered Preaching

Position	Fictitious Name	Strongly Disagree	Disagree	Neutral	Agree	Strongly Agree
Leader	P					O
Leader	T				O	
Leader	E					O
Leader	S		O			

14. SBS Turner Valley, SBS Student Manual: Expanded Inductive Bible Study (2014), 61.

Three of four leaders agreed that it is an overinterpretation if a student interpreted Old Testament narrative that does not have any direct implication or prophecy as pointing to Christ without a clear proof interpretation of the New Testament. It is meaningful that three leaders chose “agree” or “strongly agree.” Furthermore, P is the core leader of SBS and the leader of SBS leaders. He values keeping the original form of SBS and so strongly agreed that the case must be an overinterpretation. One leader disagreed, but S studied at seminary after leaving SBS, and S became familiar with Christ-centered preaching. Because Old Testament narrative has comparatively little connection to the New Testament, their canonical perspective from Old Testament narrative is very limited. It is hard for them to view each pericope of Old Testament narrative from the canonical perspective. Though they teach that students should consider literary context, including the level of the whole Bible, connecting Old Testament texts to Christ is possible only when New Testament texts obviously prove it. Therefore, students who have finished Bible school may miss the canonical perspective of a text that does not mention or indicate Christ directly, though they have studied all texts in the Bible and have found thousands of “timeless truths” and “applications” in the Scriptures. This problem happens especially in the Old Testament narrative genre because the genre has a less direct connection to quotations and fulfillment in the New Testament compared with other genres, such as psalms and prophecies.

The third reason for YWAM’s imbalance between the author-oriented perspective and the canonical perspective from Old Testament narrative is because of their ignorance of Christ-centered preaching principles and methods. Christ-centered preaching is not familiar to YWAMers, so their understanding of Christ-centered preaching is insufficient. There are some preaching schools and preaching seminars at the University of Nations, which was founded by

YWAM. Because YWAM is a mission organization, many discipleship training schools (DTS) and other schools have lectures on preaching.¹⁵ I analyzed the overview and the topics of those professional preaching schools, such as the Biblical Teaching and Preaching School (BTPS) at YWAM Switzerland (Lausanne), YWAM Montana, YWAM Worcester, and the online BTPS at YWAM Kings Lodge. Their topics are

Basic public speaking and communication skills, the lifestyle and character of a teacher, expository preaching, topical preaching, evangelistic preaching, teaching and preaching to children and youth, engaging the current culture and understanding world view, learning styles, using technology in teaching and preaching, cross-cultural teaching and preaching, small group teaching, methodical biblical teaching, teaching oral communicators¹⁶

There is no mention of Christ-centered preaching in their curriculum, overview, and introduction that I can find. Although YWAM has preaching schools and preaching seminars about biblical preaching, expository preaching, and effective communication, YWAM does not have schools and seminars covering the topic of Christ-centered preaching. Serving YWAM Bible schools for more than seven years, I have never heard of Christ-centered preaching in YWAM.

My position in this thesis is that considering the canonical perspective is important because the core subject of the whole Bible is Christ and his redemptive history. So, preachers should consider both the author-centered perspective and the canonical perspective with a

15. University of Nations catalog 2017–2019 says of DTS: “This school is an intensive Christian discipleship course beginning with an 11- or 12-week lecture/teaching phase followed by an 8-12 week practical field assignment. It is a prerequisite for all other courses in the University of the Nations, and also serves to orient and prepare all new Youth With A Mission (YWAM) staff. The DTS is designed to encourage students in personal character development, cultivating their relationship with God and identifying their unique gifts and callings. Cross-cultural exposure and global awareness are special emphases throughout the course, preparing the students to evangelize and disciple current and future generations, answering the call to ‘Go into all the world and teach (make disciples of) all nations’ (Matthew 28:19).”

16. YWAM Montana, Biblical Teaching and Preaching School, 2019, accessed September 17, 2019, <https://ywammontana.org/biblical-teaching-preaching-school/>.

balance. I also believe that it is possible to make Christ-centered messages from Old Testament narrative that do not mention or indicate Christ directly. Christ-centered homileticians believe that they can preach Christ from all the Scriptures, and they suggest several principles and methods of drawing Christ-centered messages from a text that does not mention Christ. I have a conviction that ministers can do Christ-centered preaching with every genre of the Bible by understanding and applying properly various Christ-centered principles and methods. Therefore, I have introduced to YWAM various principles and methods for Christ-centered preaching, especially with an emphasis on the narrative genre.

Purpose

As I reviewed in the previous section, YWAM Bible schools have a problem with drawing Christ-centered messages from the Old Testament narrative texts with a balance between author-centered hermeneutics and the redemptive-historical perspective. Thus, this thesis-project asks the question, “How can YWAM ministers develop and extend their understanding and ability to make Christ-centered sermons from the Old Testament narrative texts that do not mention Christ directly, keeping a balance between author-centered hermeneutic and Christ-centered hermeneutic?” My answer to this question is: By developing preaching seminar providing principles and methods of both author-centered preaching and Christ-centered preaching with a balance, ministers can improve their understanding and ability to make Christ-centered sermons from the Old Testament narrative texts having a balance between author-centered preaching and Christ-centered preaching. To defend my thesis, I held a preaching seminar at YWAM Maneadero. I did this by developing a seminar for improving the skills of

their Christ-centered preaching from Old Testament narrative respecting both perspectives of author-centered preaching and Christ-centered preaching.

In the following section, I explained how the thesis-project was framed and processed to fulfill the purpose of this thesis-project.

The Framework for This Thesis-Project

In chapter 2, I review the biblical and the theological foundations for my thesis. For the argument of this chapter, I focus on Christ-centered preaching principles and methods articulated by Bryan Chapell, Randal Pelton, Timothy Keller, Edmund Clowney, and Sidney Greidanus. Two areas of theology will be addressed: the biblical and theological foundations of Christ-centered preaching. First, I argue for the legitimacy of Christ-centered preaching from a biblical perspective. It is a biblically legitimate preaching method because Jesus and the apostles used this method. Second, I also argue for Christ-centered preaching from a theological perspective. Christ-centered preaching is theologically legitimate because the theology of inspiration and inerrancy of the Bible supports it. The Christ-centered approach fits well with the theology, definition, and purpose of preaching. Furthermore, the doctrines of the total depravity of human beings and justification by grace and sanctification by grace support the foundation of Christ-centered preaching. In the last section of the theological framework, I present arguments opposing Christ-centered preaching. After reviewing the biblical and theological foundations of Christ-centered preaching, I argue against oppositions to Christ-centered preaching.

In chapter 3, I review the core books on author-centered preaching, Christ-centered preaching, and preaching from narrative by representative authors. I compare and analyze their

Christ-centered preaching principles and methods. I also critique their principles and methods from the biblical and the theological perspectives of biblical preaching.

Chapter 4 is my project design. My project was composed of four parts. First, I surveyed nine SBS leaders and teachers of SBS of YWAM to diagnose the problem of YWAM preaching and also analyzed the view and position of YWAM on Christ-centered preaching from the survey. I surveyed them on how deeply they disagree with the statement, “Compared with other genres such as prophecy and psalms, students tend to consider less the canonical perspective from the Old Testament narrative text.” Another survey question was this, “If a student draws out a Christ-centered message from the Old Testament narrative text that does not have direct or indirect implications or prophecy for Christ and New Testament references, then it must be an overinterpretation. How much do you agree with this idea?” I also analyzed the progressions of Old Testament narrative books, the SBS manual, and the curriculums of YWAM preaching schools. I gathered progressions from Old Testament narrative books from the leaders and teachers, and I analyzed those progressions to see how often students do Christ-centered interpretation and application, comparing to their moral-lesson-oriented interpretation and application. To figure out the reasons for imbalance interpretation and application between author-centered perspective and Christ-centered perspective, I also analyzed the SBS manual and the curriculums of YWAM preaching schools. My questions for analysis of the manual and the curriculum were these: What are their principles and methods for interpretation? How deeply do they agree or disagree with Christ-centered preaching? What is the reason for resisting Christ-centered preaching from Old Testament texts that do not mention or indicate Christ directly? What are the hermeneutical and the theological background of their resisting Christ-centered preaching from all the Scripture? Second, I created a curriculum of the preaching seminar for

improving the ministers' understanding and skills on Christ-centered preaching, keeping a balance with biblical preaching. Third, I presented a preaching seminar emphasizing biblical preaching and Christ-centered preaching for students, auditing pastors, missionaries, and lay leaders at DTS of YWAM Managua. It was a one-week seminar with four hours of lecture a day. The key elements of the seminar were learning the principles and the methods of biblical preaching and Christ-centered preaching and applying those principles in practice with the Old Testament narrative texts. Fourth, I revised and improved the seminar material based on the discoveries from the survey and experience.

Chapter 5 evaluates and discusses the outcomes of my research.

CHAPTER TWO

BIBLICAL AND THEOLOGICAL FRAMEWORK

Introduction

Two areas of theology will be addressed in this chapter: the biblical foundations of Christ-centered preaching and the theological foundations of Christ-centered preaching.

Many homileticians following Christ-centered preaching believe that every sermon should be a Christ-centered message. But some preachers and scholars disagree with them. They ask fundamental questions. Does Christ-centered preaching have a solid biblical foundation? Is Christ-centered preaching theologically legitimate? Is a Christ-centered preaching method hermeneutically appropriate? In this chapter, I will discuss the biblical foundations and theological foundations of Christ-centered preaching. And in the last section, I will argue against oppositions to Christ-centered preaching.

Biblical Foundations of Christ-Centered Preaching

The most important biblical foundation of Christ-centered preaching is the example of Jesus. In this section, I will review how Jesus taught about Christ-centered interpretation and Jesus's example of Christ-centered preaching. Another important biblical foundation of Christ-centered preaching is apostolic preaching. I will discuss the biblical foundation of Christ-centered preaching, using examples from apostolic preaching.

The Example of Jesus

In Luke 24, the disciples on the way to Emmaus were disheartened because of the death of Jesus, for they had followed him, hoping that Jesus was the one who was going to redeem Israel. But they met the risen Jesus, and he explained the reason why “the Christ should suffer these things and enter into his glory.”¹ Jesus carefully taught them: “beginning with Moses and all the Prophets, he interpreted to them in all the Scriptures the things concerning himself.”² Though the meaning of “all the Scripture concerning him” can be disputed, this verse is crucial for Christ-centered preaching. On the basis of this verse, Christ-centered homiletics believe that all the books and the texts of the Scriptures bear witness about Jesus, and preachers should preach Christ from all of Scripture. But this interpretation raises questions. What is the meaning of “all the Scripture”? Does it mean we need to find messages about Christ from all books or all chapters or all paragraphs or all sentences or all words? In the next section, I will discuss the meaning of “all the Scripture concerning him” by considering the cultural context of the text.

The Law of Moses and the Prophets and the Psalms

In Luke 24:27, Jesus taught the disciples with Moses and all the Prophets, and in Luke 24:44-45. Jesus explained to them that everything must be fulfilled that is written about him with the Law of Moses and the Prophets and the Psalms.³ The reason for mentioning these books is connected to the synagogue worship tradition. As we see in Luke 4:16-21, Jesus and his disciples have experienced the synagogue worship of their day. Synagogue worship included praise,

1. Luke 24:26.

2. Luke 24:27.

3. Luke 24:44.

prayers, readings from the Law and Prophets, and exposition of the Scriptures. A psalm was commonly used for praise. During the Scripture reading, the ruler of the synagogue, who was chosen from among the elders, would select a reader, and any qualified male Jew was able to access the Scripture for the reading. He could be a visitor. The reader read important scrolls of Scripture from the Torah (תּוֹרָה, Law), the Nebiim (נְבִיאִים, Prophets), and the Kethubim (כְּתוּבִים, Writings), which are the three major divisions of the Hebrew Bible with the Tanakh (תַּנַּ"ךְ) for synagogue services.⁴ After the Scripture readings, the rabbi or the teacher for the day would provide the interpretation and application of the texts.⁵ Usually, they started from the Torah and explained the text using the Prophets.⁶

Jesus is using this rabbinic tradition. When Jesus mentions “Moses and all the prophets,” or “The Law of Moses and the Prophets and the Psalms,” the phrase indicates the whole Hebrew Bible, Tanakh. But if “all the Scriptures” means the whole Hebrew Bible, it does not necessarily mean all the texts of the Old Testament. The term “all the Scriptures” can also indicate “all section of the Bible.” Therefore, the fact that Jesus used the term “all the Scriptures” cannot force us to find Christ-centered message from all paragraphs or all sentences or all words which do not mention Christ or imply him. However, if Jesus reveals that “all sections of the Bible” indicate Christ, we should read the Old Testament carefully to consider Christ-centered messages which the text might have contained.

4. “Tanakh,” in *The Lexham Bible Dictionary*, ed. John D. Barry et al. (Bellingham, WA: Lexham Press, 2016).

5. R. Riesner, “Teacher,” in *Dictionary of Jesus and the Gospels*, ed. Joel B. Green and Scot McKnight (Downers Grove, IL: InterVarsity Press, 1992), 808; David S. Dockery, ed., *Holman Bible Handbook* (Nashville, TN: Holman Bible Publishers, 1992), 847.

6. Julius Kim, *Preaching the Whole Counsel of God: Design and Deliver Gospel-Centered Sermons* (Grand Rapids, MI: Zondervan Academic, 2015), 55.

Jesus' Christ-Centered Interpretation

There are other texts which show Jesus's Christ-centered interpretation. In John 5:39-40, Jesus reproaches the Jews for their refusal to come to him, even though they search the Scriptures to have eternal life. And Jesus proclaims that the Scriptures are proclaiming himself. In John 5:46, Jesus claims that Moses wrote about him again and the reason for their refusal is because they did not believe Moses when they read the Torah (תּוֹרָה, Law). So, Jesus rebukes them, saying, "If you believed Moses, you would believe me, for he wrote about me." These texts show that Jesus reads at least portions of the Torah of the Hebrew Bible with a Christ-centered interpretation. After the miracle of five loaves and two fish, Jesus explains the implication of the miracle to the Jews using the event of God's miraculous provision of manna from heaven in Exodus 16. Jesus denies the Jewish belief that Moses was the one who provided the manna in the wilderness.⁷ He claims it is God the Father who gives them the true bread from heaven. Jesus uses the term "my Father" to indicate God, and it implies Jesus is the Son of God. So, Jesus reveals the true implication of the manna. The narrative of the miraculous provision of manna in the wilderness is for revealing his divine identity as the bread of God, which comes down from heaven and gives life to the world. Jesus declares, "I am the bread of life," and the one who comes to him will never go hungry, and the one believes in him will never be thirsty.

Jesus also gives a new perspective on the event of the bronze snake in the wilderness in John 3. Jesus connects this narrative to his cross and explains his identity and mission to Nicodemus. He claims that just as Moses lifted up the bronze snake in the desert, so Jesus must be lifted on the cross to give eternal life to everyone who believes in him. He again reinterprets the Scripture in view of Christ's fulfillment.

7. Colin G. Kruse, *John: An Introduction and Commentary*, Tyndale New Testament Commentaries 4 (Downers Grove, IL: InterVarsity Press, 2003), 173.

In Mark 9:12b, Jesus is using the term “the Son of Man” when he refers to himself. “How is it written of the Son of Man that he should suffer many things and be treated with contempt?” The term was originally used in Daniel 7:13 and Daniel 10:16 in reference to the Messiah. Jesus connected this term, “the Son of Man,” with “the suffering servant” in Isaiah 53 to proclaim his identity as the Messiah and the substitutionary lamb.

When Jesus taught at a synagogue, he read the scroll of Isaiah. He proclaimed, “Today this Scripture has been fulfilled in your hearing.”⁸ Jesus applied Isaiah’s messianic description to himself. Jesus interpreted Isaiah in the Hebrew Bible in view of the fulfillment of revelation and applied the text to himself, who is the fulfillment of revelation.

In all sections of the Scriptures, Jesus taught the disciples on the way to Emmaus the reason for his suffering, death, and resurrection. Although Jesus consistently did teaching and preaching based on other hermeneutic approaches such as life application principles, he also showed several cases of a Christ-centered hermeneutical approach in his teaching and preaching.

He interpreted the Old Testament in the new perspective of fulfillment and proclaimed his messianic identity through the law, the prophets, and the writings. I do not agree with the extended assertion that every text has a double meaning, or Jesus taught and preached only Christ-centered messages. However, I do agree that all sections of the Scriptures testify that Jesus is the Christ. Considering the approach of Jesus, there is not a section of the Old Testament, which is not messianic.⁹ Therefore, this interpretation of Jesus is one of the biblical foundations for Christ-centered preaching.

8. Luke 4:21.

9. David L. Larsen, *The Anatomy of Preaching: Identifying the Issues in Preaching Today* (Grand Rapids, MI: Baker Book House, 1999), 167.

Not only did Jesus show us examples of Christ-centered preaching, but also the apostles show examples of Christ-centered preaching. In the next section of this chapter, I discuss how apostolic preaching provides a biblical foundation for Christ-centered preaching.

Apostolic Preaching

What did the apostles preach, teach, witness, proclaim, and evangelize? The heart of apostolic preaching was Jesus Christ.¹⁰ Julius Kim surveyed what objects were used for verbs such as “preaching,” “teaching,” “witnessing,” “proclaiming,” and “evangelizing,” because those words are used for the preaching in the New Testament.¹¹

Jesus, Lord Jesus, Christ, Christ Jesus as Lord, Christ crucified, Christ as raised from the dead, Jesus and the resurrection, good news about the kingdom, Jesus as the Son of God, the gospel, the gospel of God, the gospel of Christ, the gospel of peace, the Word of the Lord, the forgiveness of sins, the unsearchable riches of Christ, and Christ in you—the hope of glory.¹²

This survey focuses on the preaching ministry of the apostles by analyzing Acts and the epistles. It shows that the major object of apostolic preaching is Christ. For example, Paul proclaims that Christ is the purpose and content of his preaching. What he preaches is Christ crucified.¹³ He also states, “For I decided to know nothing among you except Jesus Christ and him crucified.”¹⁴ The most important thing in his message is Christ himself and his cross because Christ is ultimately valuable for his life and his ministry. Therefore, what he passed on to the

10. Sidney Greidanus, *Preaching Christ from the Old Testament: A Contemporary Hermeneutical Method* (Grand Rapids, MI: Eerdmans, 1999), 16.

11. Kim, *Preaching the Whole Counsel of God*, 65.

12. Kim, *Preaching the Whole Counsel of God*.

13. 1 Cor 1:23.

14. 1 Cor 2:2.

church as of first importance (the phrase can be translated as “you at the first”) is Christ, who died for our sins according to the Scriptures.¹⁵

Paul’s Christ-Centered Interpretation

Paul explains the experiences of Israel under Moses in 1 Corinthians 10:1-11 and shows his Christ-centered interpretation in his exposition. According to him, the narrative of the wilderness was written down for the church at the end of the age which has come. So, he states that the narrative of the wilderness was written down as a warning for Paul and the Corinthian church at the time. Paul identifies his generation as the end of the age because the coming of Christ, the culmination of all past ages, has arrived.¹⁶ Paul interprets the history of Israel looking back from the view of the New Testament after the coming of Christ.

1 Corinthians 10:9: μηδὲ ἐκπειράζωμεν τὸν Χριστόν, καθὼς τινες αὐτῶν ἐπείρασαν, καὶ ὑπὸ τῶν ὄφεων ἀπώλλυντο.¹⁷ (SBL GNT)¹⁸

1 Corinthians 10:9: “We must not put Christ to the test, as some of them did and were destroyed by serpents.” (ESV)

15. 1 Cor 15:3.

16. Leon Morris, *1 Corinthians: An Introduction and Commentary*, Tyndale New Testament Commentaries 7 (Downers Grove, IL: InterVarsity Press, 1985), 141-42.

17. Michael W. Holmes, *The Greek New Testament: SBL Edition* (Atlanta, GA: Society of Biblical Literature, and Bellingham, WA: Lexham Press; 2011–2013), 1 Cor 10:9.

18. *International Greek New Testament Project*, Codex Sinaiticus: Septuagint and New Testament (Cambridge, UK: The Codex Sinaiticus Project Board, 2012), 1 Cor 10:9.

Numbers 21:6: καὶ ἀπέστειλεν Κύριος εἰς τὸν λαὸν τοὺς ὄφεις τοὺς θανατοῦντας, καὶ ἔδακνον τὸν λαόν· καὶ ἀπέθανεν λαὸς πολὺς τῶν υἱῶν Ἰσραὴλ (LXX)

Numbers 21:6: וַיִּשְׁלַח יְהוָה בָּצָר אֶת הַנָּחָשִׁים הַשִּׁרְפָּיִם וַיִּנְשָׁכוּ אֶת-הָעָם וַיָּמָת עַם-רַב מִיִּשְׂרָאֵל: (WLC)

Numbers 21:6: Then the LORD sent fiery serpents among the people, and they bit the people, so that many people of Israel died. (ESV)

Paul warns the Corinthian church and all at the end of the age that they should not continue to put Christ to the test, as some of Israelites did. Paul reinterprets the narrative of Israel’s rebellion in the wilderness and applies it to the situation of the Corinthian church. The phrase “not put Christ to the test” was quoted originally from Exodus and Numbers, and Paul exchanges the term Κύριον in Numbers 21:6 of the Septuagint for Χριστόν in 1 Corinthians 10:9.

In Exodus 17:2 and Exodus 17:7, the Septuagint chooses the Greek word Κύριος as the corresponding word for the Hebrew word יְהוָה (Yahweh), whom Israel tested in the wilderness.

Exodus 17:2b: Τί λοιδορεῖσθέ μοι, καὶ τί πειράζετε Κύριον (LXX)

Exodus 17:2b: מַה-תִּרְיְבוּן עִמָּדִי מִה-תִּנְסֶוּן אֶת-יְהוָה: (WLC)

Exodus 17:2b: “Why do you quarrel with me? Why do you test the Lord?” (ESV)

Exodus 17:7b: διὰ τὴν λοιδορίαν τῶν υἱῶν Ἰσραὴλ καὶ διὰ τὸ πειράζειν Κύριον λέγοντας

Εἰ ἔστιν Κύριος ἐν ἡμῖν ἢ οὐ; (LXX)

Exodus 17:7b: וְגַם יִשְׂרָאֵל יָעַל נִסְתָּם אֶת-יְהוָה לֵאמֹר הֲיֵשׁ יְהוָה בְּקִרְבָּנוּ אִם-אֵין: פ (WLC)

Exodus 17:7b: “because of the quarreling of the people of Israel, and because they tested the Lord by saying, ‘Is the Lord among us or not?’” (ESV)

In Psalm 78:18, the Septuagint uses the word θεὸν to describe the same event.¹⁹ This is another proof text that Κύριος indicates יהוה (Yahweh), who sends the serpent to complaining Israel. So, the terms “the Lord” (Κύριος) and “God” (יהוה) are interchangeable.

However, Paul intentionally uses a different term, Χριστόν, instead of Κύριος in the Septuagint to emphasize the divinity of Jesus, who is God in his being and very nature, and who is equal with God. Paul wants to describe Jesus as the Christ, who is the Lord and God, who led Israel in the wilderness and who judged Israel’s sin. This usage of Paul reveals that Paul sees the Old Testament narrative in view of the fulfillment of revelation, and he reinterprets the text from a Christ-centered perspective. But it does not mean that Paul used only a Christ-centered hermeneutic to read the Old Testament. Though Paul used allegorical interpretation in 1 Corinthians 10:1-5, the purpose of his using allegory is delivering moral lessons for the Corinthian church. Paul wrote moral lessons every time when he wrote his letters for churches. However, the apostle Paul’s Christ-centered interpretations provide a sound foundation for the legitimacy of Christ-centered preaching.

As I discussed in a previous paragraph, it is clear that יהוה in the Hebrew Bible is translated as Κύριος in the Septuagint. And Paul changed the word Κύριος to Χριστόν in 1 Corinthians 10:9. However, here it can be argued that Paul’s interpretation drawing a Christ-centered message from the text is arbitrary. In other words, one can say that Paul arbitrarily interpreted Exodus 17 and Numbers 21 as connecting to Christ, because Paul does not provide enough reasons to change the expression Κύριος to Χριστόν. However, Paul is the apostle who met Christ on the road to Damascus and received revelations from him. He also received

19. ἐξεπείρασαν τὸν θεὸν (LXX), “they tested God.”

teachings of Christ after his resurrection from leaders of the early church. Seyoon Kim points out that Paul's apostleship is based on the event that he met the Lord on the road to Damascus, and the revelation he received at that time. Those are the source of Paul's apostolic interpretation.²⁰ "Paul says that he received his gospel through a 'revelation of Jesus Christ' because he was convinced of the truth of the gospel, namely Christ as God's saving event, not through man's preaching but only through God's revelation of his Son to him."²¹ Thus, Paul can reinterpret the text in the new view of the revelation he received with the authority of apostleship. Furthermore, Jesus taught his disciples on the road to Emmaus after the resurrection about all the Scriptures concerning himself. After that, the resurrected Jesus appeared to the eleven and other disciples and taught the disciples: "Everything must be fulfilled that is written about me in the Law of Moses, the Prophets and the Psalms."²² It is clear that these teachings had been shared in the community of the early church. Therefore, it is fair to say that the interpretation of Jesus was delivered to Paul, and Paul could reinterpret the text with authority.

In 1 Corinthians 10:4, Paul restates the narrative in the wilderness, and he mentions "the Rock" that followed the Israelites. According to Jewish legend, the Rock appeared in Exodus 17 and Numbers 20 and traveled with Israel in the wilderness.²³ In Exodus 17:6, God commands Moses to strike the Rock, and God promises that God will stand on the Rock before Moses. Because God stands on the Rock, in Jewish tradition, the Rock became a symbol of God's presence. There are other Scriptures that describe God as the Rock.

20. Seyoon Kim, *The Origin of Paul's Gospel* (Tubingen, Germany: Mohr Siebeck, 1984), 69.

21. Kim, *Origin of Paul's Gospel*, 69.

22. Luke 24:44.

23. Morris, *1 Corinthians*, 140.

Deuteronomy 32:4: “The Rock, his work is perfect, for all his ways are justice. A God of faithfulness and without iniquity, just and upright is he.” (ESV)

Deuteronomy 32:15b: “Then he forsook God who made him and scoffed at the Rock of his salvation.” (ESV)

Psalms 18:2a: “The Lord is my rock and my fortress and my deliverer, my God, my rock, in whom I take refuge.” (ESV)

The term “the Rock” was used to designate Yahweh symbolically in the Hebrew Bible.

Furthermore, Paul proclaims in 1 Corinthians 10:4 that the Rock was Christ, and Israel in the wilderness drank the same spiritual drink from the spiritual Rock.²⁴ In this text, Paul symbolically reinterprets the Rock in the Old Testament historical narrative as a type of Christ.

However, what can be criticized in this interpretation is that Paul uses Jewish legend, which is not in the Old Testament. It seems Paul borrowed the concept of “the spiritual rock accompanied them” from the Jewish legend of Miriam’s well because the Old Testament does not mention that the Rock accompanied Israel.²⁵ If Paul builds his theology on Jewish legend, its legitimacy can be suspect. Thus, Walter Kaiser attributes Paul’s usage of the phrase “the spiritual rock that accompanied them” to Paul’s independent interpretation of Old Testament Christophany from various Old Testament texts, rather than adopting Jewish legend. First, Kaiser explains that Paul is equating Christ with the Rock based on an Old Testament reference, such as

24. 1 Cor 10:4.

25. Morris, *1 Corinthians*, 140.

“I will stand before you there on the rock at Horeb” in Exodus 17:6. Furthermore, the “Rock” is repeatedly used as a symbol of God in the Old Testament, such as the Song of Moses and elsewhere.²⁶ Second, Kaiser’s other evidence for Paul’s attribution of the interpretation is the constant reference to the Angel of the Lord in the Old Testament. The Angel of the Lord accompanied Israel in the wilderness.²⁷ If Paul identified the Rock with the Angel of the Lord, Paul could draw the interpretation of “the accompanying Rock.” Third, Kaiser asserts that Paul never identified the Rock with the wisdom of God, in contrast to the interpretation by Philo, as Andrew Bandstra and others assert. He also claims that the rabbinic legend of an accompanying rock did not exist in Paul’s day.²⁸

However, Peter Enns points out that the extrabiblical source, Pseudo-Philo’s *Book of Biblical Antiquities*, bears a strong resemblance to Paul’s description.²⁹

Pseudo-Philo's Book of Biblical Antiquities 10:7; 11:15; 20:8

Now he led his people out into the wilderness; for forty years he rained down for them bread from heaven and brought quail to them from the sea and brought forth *a well of water to follow them*.

And there [in the desert] he commanded him [Moses] many things and showed him the tree of life, from which he cut off and took and threw into Marah, and the water of Marah became sweet. *And it [the water] followed them in the wilderness forty years and went up to the mountain with them and went down into the plains.*

And after Moses died, the manna stopped descending upon the sons of Israel, and they began to eat from the fruits of the land. And these are the three things that God gave to his people on account of the three persons; that is the well of the water of Marah for Miriam and the pillar of cloud for Aaron and the manna for Moses. And when these came to their end [i.e., died], these three things were taken away from them.

26. See Deut 32:4, 15, 18, 30, 31. Walter C. Kaiser Jr., *The Uses of the Old Testament in the New* (Eugene, OR: Wipf and Stock Publishers, 2001), 116.

27. Exod 13:21; 14:19, 30; 15:26; 23:20–23; 32:34; 33:2, 14–15; Acts 7:30, 38; God said of this Angel, “My name is in him” (Exod 23:20). Kaiser, *Uses of the Old Testament in the New*, 116.

28. Kaiser, *Uses of the Old Testament in the New*, 116.

29. Peter E. Enns, “The ‘Moveable Well’ in 1 Cor 10:4: An Extrabiblical Tradition in an Apostolic Text,” *Bulletin for Biblical Research* 6 (1996), 24.

Enns argues the tradition in Pseudo-Philo's *Book of Biblical Antiquities* was present in Paul's day and documented. Furthermore, he sharply points out that the date of the tradition's origin can be earlier than the evidence of the tradition.³⁰ He presents two more extrabiblical resources sharing the description of a mobile well.³¹ These extrabiblical resources allude to the legend of the mobile well, which Paul described as "the rock that followed them.

Tosephta Sukka 3.11

And so the well which was with the Israelites in the wilderness was a rock, the size of a large round vessel, surging and gurgling upward, as from the mouth of its little flask, *rising with them up onto the mountains, and going down with them into the valleys. Wherever the Israelites would encamp, it made camp with them*, on a high place, opposite the entry of the Tent of Meeting. The princes of Israel come and surround it with their staffs, and they sing a song concerning it: *Spring up, O Well! Sing to it; [the well which the princes dug, which the nobles of the people delved with the scepter and with their staves]* (Num 21:17-18).

Targum Onqelos to Num 21:16-20

At that time the well was *given* to them, that is the well about which the Lord told Moses, "Gather the people together, and *I will give* them water." So Israel offered this praise, "Rise O well, sing to it." The well which the princes dug, the leaders of the people dug, the scribes, with their staffs, and *it was given to them*, since wilderness <times>. Now since *it was given to them*, *it went down with them to the valleys*, and from the valleys it went up with them to the high country. And from the high country to the descents of the Moabite fields, at the summit of the height, which looks out towards Beth Yeshimon.

Considering the contents of extrabiblical resources, it is natural to conclude that Paul was influenced by the Jewish legend at his time. One reason for Paul's usage of Jewish legend is that Judaism and early Christianity shared most of the traditions at the time. Early Christians attended both the temple and the synagogue for worship, and their evangelistic strategy was teaching the gospel at the synagogue. The Jerusalem church respected Jewish regulations and traditions. The separation of Judaism and Christianity was made after the destruction of the temple in AD 70. In this context, it is natural that Paul, who was trained in the law of his fathers under Gamaliel and

30. Enns, "The 'Moveable Well' in 1 Cor 10:4," 27.

31. Enns, "The 'Moveable Well' in 1 Cor 10:4," 24.

had a rabbinic Jewish background, used Jewish traditions. There are examples of Jewish extrabiblical traditions in the New Testament, such as angelic activity in the mediation of the law given to Moses;³² Jannes and Jambres;³³ Noah called a “preacher of righteousness;”³⁴ the archangel Michael’s dispute with the devil over Moses’ body,³⁵ which cites a portion of a prophecy supposedly uttered by Enoch;³⁶ and Moses’ education in Egypt.³⁷ The second reason for Paul’s usage of Jewish legend is that he is also delivering his message to Corinthian churches who spoke Greek and read the Septuagint and Jewish traditions in the extrabiblical resources. Thus, Paul is using the proper illustration for his readers.

Paul’s Christ-Centered Preaching

Paul’s sermon in Acts 13:16-41 shows a Christ-centered interpretation. Paul preached his sermon in a Jewish synagogue at Pisidian Antioch. The audience was Jews and Gentile converts to Judaism. Paul put several Old Testament passages and his new interpretation of them in a Christ-centered perspective, and then he applied the perspective to the audience.³⁸ He started his preaching by summarizing redemptive-historical stories. In verse 22, Paul inserts the sentence “I have found in David, the son of Jesse a man after my heart, who will do all my will,” quoting

32. Gal 3:19; Acts 7:53; Heb 2:2,

33. 2 Tim 3:8.

34. 2 Pet 2:5; cf., e.g., Josephus, *Antiquities of the Jews*, 1.73-75; *Sibylline Oracles*, 1.125-31, 49-51.

35. Jude 9; cf. *Assumption of Moses*.

36. Jude 14-15; cf. *1 Enoch* 1:9.

37. For Moses’ education, see Acts 7:22; cf. Philo, *Vita Mosis*, 1:21-24). Enns, The “Moveable Well” in 1 Cor 10:4, 36.

38. Kim, *Preaching the Whole Counsel of God*, 57

from Psalm 89:20 and 1 Samuel 13:2.³⁹ In verse 23, Paul reminds this audience of the Davidic covenant, which is proclaimed in 2 Samuel 7:12-16. God promised David, “I will raise up your offspring after you, who shall come from your body, and I will establish his kingdom . . . and I will establish the throne of his kingdom forever.”⁴⁰ The Davidic covenant is reiterated in Isaiah 55:3-5; 11:1-2; Jeremiah 23:5-6; 30:9; 33:14-16; and Ezekiel 34:23-24. Paul persuades that these prophecies are describing the kingly messianic features of Jesus as the son of David. Also, in verse 33, the royal oracle of Psalm 2:7, “You are my Son; today I have begotten you,” is quoted to prove the messianic position of Jesus. In verses 27-29, Paul explains the biblical implication of the rejection and the death of Jesus as the fulfillment of the words of the prophets.⁴¹ And in verse 35, Paul describes the resurrection of Jesus with Psalm 16:10: “For you will not abandon my soul to Sheol, or let your holy one see corruption.” As he promised, God resurrected Jesus from the dead, not to let the holy one see corruption. Paul continuously interprets and applies the Old Testament based on a view of Christ-centeredness in his preaching. Though this is not the only way Paul applies the Old Testament, he uses these kinds of approaches, especially when he preaches the gospel. The apostle Paul’s Christ-centered preaching can be a biblical foundation of Christ-centered preaching.

39. I. Howard Marshall, *Acts: An Introduction and Commentary*, Tyndale New Testament Commentaries 5 (Downers Grove, IL: InterVarsity Press, 1980), 238.

40. 2 Sam 7:12b-13.

41. Isa 53:3; Ps 118.

Peter's Christ-Centered Preaching

In the previous part of this section, I reviewed that the apostle Paul used Christ-centered interpretations and showed examples of his Christ-centered preaching. In this subsection, I will discuss the apostle Peter's Christ-centered preaching. The descent of the Holy Spirit happened at Pentecost in Acts 2. The Holy Spirit came on the group of disciples, and all of them were filled with the Holy Spirit and began to speak in other tongues.⁴² Jews who came to Jerusalem for Pentecost heard what they prayed, and they thought the disciples had drunk too much wine. But Peter stood up and explained the implication of the event. He preached a sermon about the scene of God's pouring out the Holy Spirit on all people in Joel 2:28, and he reinterpreted the scene as a fulfillment of Joel by Christ's person and works.⁴³ Peter quoted Joel 2:32 in Acts 2:21: "Everyone who calls on the name of the Lord shall be saved" (καὶ ἔσται πᾶς ὃς ἂν ἐπικαλέσῃται τὸ ὄνομα Κυρίου σωθήσεται). The term Κυρίου is used in the Septuagint, and this term corresponds to יהוה in the Old Testament. Peter used the term Κυρίου for designating Christ. So, Peter was proclaiming the truth that Jesus is the Messiah prophesied in the Bible. He declared that Jesus is the fulfillment of the Davidic covenant in Acts 2:30.⁴⁴ In Acts 2:31, Peter interpreted Psalm 16:8-11 as David prophesying the death and resurrection of the Christ, because he was a prophet.⁴⁵ Peter also interpreted Psalm 110:1 as the ascension and glorification to the right hand of God of Christ in Acts 2:33 and Acts 5:31 and his reigning in Acts 2:35. Peter's interpretation of Psalm 110 is based on the teaching of Jesus because Jesus taught in Mark 12:35-37 that the

42. Acts 2:3.

43. Kim, *Preaching the Whole Counsel of God*, 5.

44. 2 Sam 7:8-16; Ps 132:11.

45. F. F. Bruce, *The Book of the Acts*, New International Commentary on the New Testament (Grand Rapids, MI: Eerdmans, 1988), 260.

one whom David calls the Lord is Christ. After Peter heals a man crippled from birth at the Beautiful Gate of the temple, what Peter preaches is Christ. He explains that Jesus is the prophet like Moses, as Moses himself prophesied in Deuteronomy 18:5. In Acts 3:24, all the prophets from Samuel had foretold his days. In Acts 3:25, Peter states the Abrahamic covenant in Genesis 12, 15, and 17 and its application for God's promised offspring, through which all peoples on earth will be blessed by Christ. We can criticize proofing Christ-centered preaching with Peter's evangelistic sermon, because it can be considered as Spirit-centered preaching or God-centered preaching, too. It is a fair criticism, but Peter's preaching also has Christ-centered messages. My assertion is not that all preaching should have only Christ-centered messages. My assertion is that we should apply Christ-centered perspectives in our preaching to have a balance with author-centered perspectives. From Peter's evangelistic sermon, we can see at least the apostle's legitimate use of Christ-centered preaching.

When we examine examples of Christ's preaching and the preaching of the apostles Paul and Peter, we can see that their interpretation of the text goes beyond traditional Jewish interpretation. They reinterpret the implications of the text in view of the fulfillment of revelation by Jesus Christ. Paul's preaching in Acts 13 and Peter's preaching were evangelistic preaching. Evangelistic sermons show clear Christ-centered examples. However, Paul's Christ-centered interpretation in 1 Corinthians 10 was for the Corinthian churches, and its content is a written sermon for the local churches. Though evangelistic sermons show clear Christ-centered examples, the examples of the apostles' preaching support us in applying Christ-centered preaching in the local church, too. The apostles, who acknowledged their authority from the church, also used Christ-centered preaching. Furthermore, Jesus himself, who is Messiah and the

Lord, shows the exemplary preaching method for us. These facts can be a biblical foundation of Christ-centered preaching.

The Great Commission and Good News for Christ-Centered Preaching

Greidanus thinks it is superficial and flawed if we believe we should preach Christ because Peter and Paul preached Christ.⁴⁶ As he pointed out, our imitating Paul in preaching Christ must be selective because most of the preachers cannot go on missionary journeys to preach.⁴⁷ I agree with his comment. Following Paul's example is neither an absolute demand of faith in Christianity, nor can it always be seen as the epitome of the best sermons by Paul and Peter. There is a gap of two thousand years between the apostles' time and ours. Our situation is different; the audience is different. Thus, following the examples of Paul and Peter is not the essential reason for Christ-centered preaching. Greidanus presents other foundations of Christ-centered preaching.

According to Greidanus, the first foundation of Christ-centered preaching is the Great Commission. Since the great commandment is making disciples of Jesus and making them obey everything that Jesus has commanded us, the Great Commission is focused on Jesus Christ.⁴⁸ When Jesus called Paul as his instrument of the gospel, Jesus described him as the one "I have chosen to bring my name."⁴⁹ The calling of Paul is also to proclaim the name of Christ, and this calling is for every preacher who is committed to the Great Commission. I do agree with some of

46. Greidanus, *Preaching Christ from the Old Testament*, 11-12.

47. Greidanus, *Preaching Christ from the Old Testament*.

48. Matt 18:19-20.

49. Acts 9:5-6, 15.

Greidanus's arguments that the Great Commission is the most important commandment in Christianity with the Great Commandment. As Hertig points out, "If we claim to love our neighbor, then we cannot possibly avoid sharing the good news of salvation with our neighbor."⁵⁰ Inversely, if we claim to be faithful to the Great Commission, then we also cannot possibly avoid teaching and practicing the Great Commandment of Jesus. Therefore, we must keep the Great Commission with the highest priority as the Great Commandment. We must concentrate on Christ in our preaching because the commander is Christ, and the content is also Christ. The mission was given by Jesus: every preacher who was entrusted with the mission must deliver Christ to fulfill this mission. Although Greidanus admitted that the baptismal formula is trinitarian, he points out that the Great Commission focuses on Christ. The core of the Great Commission is making disciples of Jesus. It commands us to teach disciples everything that Jesus has commanded so that the disciples can obey it. Greidanus's point is unique because other Christ-centered preachers do not emphasize this often. But I agree with his point, because, considering the Great Commission, Christ-centered preaching means not only to preach the gospel of Jesus but also to educate others to teach and obey his teachings. Greidanus explains the meaning of preaching Christ.

Preaching Christ is good news for people, and preaching Christ is as broad as preaching the gospel of the kingdom—as long as this kingdom is related to its King, Jesus. More specifically, to preach Christ is to proclaim some facet of the person, work, or teaching of Jesus of Nazareth so that people may believe him, trust him, love him, and obey him.⁵¹

50. Paul Hertig, "The Great Commission Revisited: The Role of God's Reign in Disciple Making," *Missiology: An International Review* 29, no.3 (2001), 348.

51. Greidanus, *Preaching Christ from the Old Testament*, 8.

He includes the teaching of Jesus to make people believe and obey him as an essential element of Christ-centered preaching. He also points out the fact that the teaching of Jesus is often overlooked among Christ-centered scholars.⁵² Therefore, the Great Commission is an essential foundation for preaching the gospel and teaching about Jesus.

The second foundation of Christ-centered preaching is the special nature of the gospel. The gospel is exciting news that the King of kings has come for us, and the gospel is the only way to give life and salvation.⁵³ These characteristics of the gospel bring about the urgency of evangelism. This nature of the gospel as good news strongly compels us to preach a Christ-centered message. If we believe in the gospel, that it is the only way to receive eternal life and to free us from eternal death, we cannot help but proclaim and share the gospel of Jesus to our family, our neighbors, and the countless souls whom God loves. There is a story of a watchman in Ezekiel 33:6: “But if the watchman sees the sword coming and does not blow the trumpet to warn the people and the sword comes and takes someone’s life, that person’s life will be taken because of their sin, but I will hold the watchman accountable for their blood.” The watchman is not responsible if people ignore his prophecy but is responsible for their blood if he does not warn them. In a similar way, Paul says, “Woe to me if I do not preach the gospel!”⁵⁴ Therefore, the characteristics of the gospel as the good news of salvation and as the urgent news reminding readers of the watchman’s blowing trumpet provides the urgency and the priority of Christ-centered preaching.

52. Greidanus, *Preaching Christ from the Old Testament*, 9.

53. John 1:41-42; Acts 4:12.

54. 1 Cor 9:16.

So far, I discussed the biblical foundations of Christ-centered preaching. In this section, I looked at the meaning of Luke 24 and the fact that Christ-centered preaching is based on the teachings of Jesus. I also reviewed the example of Jesus himself, who reinterpreted the text of the Old Testament with a new perspective. Christ-centered interpretations and examples of Christ-centered sermons by Paul and Peter also support us to do Christ-centered preaching. There can be opposition to the assertion that all preaching should be Christ-centered preaching because Jesus did not preach only Christ-centered messages. He consistently taught and preached based on life application principles in the Gospels. The apostles' preaching also includes moral lessons for local churches. I will discuss the problem that all preaching should be Christ-centered preaching in the following section. However, the fact that Jesus and his apostles show several cases of a Christ-centered hermeneutical approach in their teaching and preaching provides the legitimacy and the foundation of Christ-centered preaching. I also discussed the legitimacy of Christ-centered preaching from the characteristics of the Great Commandment and the urgency and priority that the gospel itself provides. The Great Commission and the nature of the Good News provide a foundation of Christ-centered preaching. In the following section, I argue the theological foundations of Christ-centered preaching.

Theological Foundations of Christ-Centered Preaching

The important theological foundations of Christ-centered preaching are the teachings about total depravity and sanctification and the redemptive-historical perspective of biblical theology. In this section, I will discuss how those perspectives provide a foundation for Christ-centered preaching.

Total Depravity and Christ-Centered Preaching

The doctrine of total depravity provides a foundation of Christ-centered preaching because it proves the strong need for Christ-centered preaching. According to the doctrine, all humanity has an ongoing tendency toward sin. This sinful and corrupt nature comes from the fall of human nature. The effects of “the fall of the world” reach into every dimension of human existence, and all humans became incapable of obtaining salvation for themselves.⁵⁵ As a result of the fall, the curse and death came into the world. Human beings cannot overcome the result of the fall, and they need a savior from outside. I agree with the diagnosis of the problem and the need through this doctrine. Bryan Chapell develops his unique idea of the Fallen Condition Focus from the doctrine of total depravity. He defines the Fallen Condition Focus in this way: “The Fallen Condition Focus (FCF) is the mutual human condition that contemporary believers share with those to or about whom the text was written that requires the grace of the passage for God’s people to glorify and enjoy him.”⁵⁶ According to him, a human being’s existence is like the appearance of Swiss cheese: a person has holes in their spiritual being that God alone can fill.⁵⁷ Therefore, Chapell focuses on FCF so that preachers can reveal the truth that human efforts cannot fill the holes; only God’s grace through Christ can fill the holes.

Jesus is the only solution for humanity’s fundamental problems because all of the problems come from the sins of human beings, and Jesus gave himself to rescue us from the condemnation of sin. Christ redeemed us from the curse of the law by becoming a curse for us

55. Stanley Grenz, David Guretzki, and Cherith Fee Nordling, *Pocket Dictionary of Theological Terms* (Downers Grove, IL: InterVarsity Press, 1999), 37.

56. Bryan Chapell, *Christ-Centered Preaching: Redeeming the Expository Sermon* (Grand Rapids, MI: Baker, 2010), 50.

57. Chapell, *Christ-Centered Preaching*, 299.

and paying the wages of sin. Christ Jesus set us free from the law of sin and death by offering his substitutionary sacrifice for all on the cross as the Lamb of God. Because Jesus took upon himself the condemnation of sin and death, he proclaimed justification for all believers. By his sacrifice, he gave all believers eternal and abundant life. Peter proclaims the truth: “There is salvation in no one else, for there is no other name under heaven given among men by which we must be saved”⁵⁸ because Jesus is the only way of salvation. Therefore, according to the view of total depravity and redemption by Christ only, Christ-centered preaching is a biblical and legitimate method for preaching.

Sanctification and Christ-Centered Preaching

Christ and his gospel are necessary not only for justification but also for the sanctification of all Christians. The gospel is also the power for a holy life and sanctification, as Julius Kim points out: “The gospel is not just the portal to get in and get out, but is also the power for living in between.”⁵⁹ This nature of gospel for sanctification is the foundation of Christ-centered preaching.

The Fallen Condition Focus shows well the necessity and the legitimacy of Christ-centered preaching. The Fallen Condition Focus approach is still valid for the saints because all the saints are still imperfect until the second coming of Jesus. The fallen condition indicates the fundamental state of human beings’ sinful nature and the imperfect state of human beings after experiencing justification. The Bible demands a holy life of the saints and commands all saints to behave in a manner worthy of the gospel of Christ, but we cannot see the progression of

58. Acts 4:12.

59. Kim, *Preaching the Whole Counsel of God*, 64.

sanctification by ourselves.⁶⁰ Born-again Christians still require the grace of Christ continuously for their sanctification because the grace of Christ for sanctification includes the power of the Holy Spirit, who is the Spirit of Christ.⁶¹ I include the work of the Holy Spirit as part of Christ-centered preaching, because the earthly mission of the Holy Spirit is not revealing himself but bearing witness to Christ and glorifying Christ.⁶² Thus, Young-Don Park, who is a professor of systematic theology at Korea Theological Seminary, called the Holy Spirit the “shy Holy Spirit.” The work of the Holy Spirit can be included in Christ-centered preaching because, by the cross and the resurrection of Christ, all believers have the presence of the Holy Spirit in their hearts, and the Holy Spirit is sanctifying the hearts of believers. Now, relying on the power of the Holy Spirit, we can live new lives. These extraordinary graces come only from Jesus.

Without the presupposition of grace, messages such as “be courageous like David,” “be faithful like Daniel,” or “be like Jesus,” can be exemplaristic or moralistic. The problem with this kind of teaching is that human beings do not have the ability and power to live by a perfect moral standard. So, without the foundation of grace, these messages easily become a crushing and terrible legalistic burden, because we cannot get salvation by our efforts. Legalism asks saints to follow all requirements to make themselves feel better about themselves or to avoid the fear of punishment or rejection from God. These are biblical motivations, and they are not wrong motivations by themselves. Hebrews 12:6 proclaims: “For the Lord disciplines the one he loves, and chastises every son whom he receives.” We can see that Paul emphasizes obedience as

60. Phil 1:27.

61. Rom 8:9.

62. Young-Don Park, *일그러진 성령의 얼굴: 한국교회 성령운동, 무엇이 문제인가* (Seoul, South Korea: IVP, 2014), 57. See John 15:26; 16:12-14.

working out our own salvation with fear and trembling: “Therefore, my beloved, as you have always obeyed, so now, not only as in my presence but much more in my absence, work out your own salvation with fear and trembling.”⁶³ Paul still emphasizes obedience with fear and trembling because he is teaching for Christians pursuing sanctification. But Paul’s fear is not for achieving justification by his own effort. He already has peace with God and a new identity as a son. According to Galatians, we are free from condemnation and fear, and we are already accepted with a perfect father’s love. Paul contrasts the servant and the son to explain our changed identity in Christ.

Galatians 4:6: “And because you are sons, God has sent the Spirit of his Son into our hearts, crying, ‘Abba! Father!’” (ESV)

Romans 8:15: “For you did not receive the spirit of slavery to fall back into fear, but you have received the Spirit of adoption as sons, by whom we cry, ‘Abba! Father!’” (ESV)

Paul proclaims that Christians did not receive the spirit of slavery but the Spirit of adoption as sons. So, he asserts that Christians should not fall back into fear. True Christians still have fear even after conversion, but it is as a son fearing his father and not as a slave fearing a violent master.

For believers, Paul emphasizes not only the motivation of fear but also motivations such as reward, desire for shalom, desire to emulate models, and following leaders. Paul encourages the believers to pursue the reward: “And without faith it is impossible to please him, for whoever

63. Phil 2:12.

would draw near to God must believe that he exists and that he rewards those who seek him.”⁶⁴ He commands the Philippians to imitate himself: “Brothers, join in imitating me, and keep your eyes on those who walk according to the example you have in us.”⁶⁵ Paul orders Timothy to pray for kings and those who are in high positions “that we may lead a peaceful and quiet life, godly and dignified in every way.”⁶⁶

Therefore, the motivations of fear, reward, desire for shalom, desire to emulate models, and following leaders are still working in the Christian life. For sanctification, the motivations legitimately work under grace, because believers receive the redeemed motivations in a new identity after receiving the gospel by grace. According to 1 Corinthians 15:3-4, the definition of the gospel is that Christ died for our sins in accordance with the Scriptures, that he was buried, and that he was raised on the third day in accordance with the Scriptures. It is the core of the gospel, but when we consider the gospel in its extensive perspective, it includes the truth that believers died from sin with Christ and live a new life with Christ. Thus, the gospel redeems and changes the motivations for acts and for a holy life. The saints’ new lifestyle is also motivated by love and by the desire to know and resemble Christ, who is the Lord and Savior, and by the willing heart responding to amazing love and grace.

Exemplaristic or moralistic messages, which are moral-lesson-oriented messages without the context of the gospel, cannot bring true transformation. True spiritual transformation comes only when the gospel changes the hearts of people first. Only the heart deeply touched by grace

64. Heb 11:6.

65. Phil 3:17.

66. 1 Tim 2:2.

leads saints to a godly life with redeemed motivation.⁶⁷ The gospel provides power for spiritual transformation. How can the gospel be the power for a holy life? It is because the power of the Holy Spirit, who is the Spirit of Christ, was given to the saints by the gospel. It is working every moment by the grace of Christ from the spiritual union with Christ. Only by the power from the Holy Spirit, which is also the Spirit of Christ, can we successfully live a godly life, progressively resembling the character of God. Therefore, the gospel is the only way to have true spiritual transformation and new life.

However, Christ-centered homiletics' emphasis on Christ-centered preaching raises hermeneutical and homiletical questions. The first question is about the hermeneutical issue, "Is it legitimate to assert Christ-centered preaching when the text does not seem to contain the gospel?" This is an important question because there are some passages from which it seems hard to draw out a Christ-centered message. Even Greidanus admit that it is not easy to draw out a Christ-centered message from Proverbs. My answer to the question is that it is not easy, but it is possible in most cases. If a preacher figures out the canonical meaning of the text by identifying the position of the text in redemptive history and utilizes various Christ-centered preaching methods suggested by Christ-centered homiletics, then it is possible to draw out Christ-centered message from most texts. The key question in this thesis-project is also related to the preaching Christ from Old Testament narrative, which does not seem to be directly related to Christ. I will keep discussing this subject throughout this thesis-project.

The second question is about the homiletical issue, "Must the gospel be announced in every sermon?" I understand the reasons for asking this question. Because if we preach for mature believers who have the sound foundation of the gospel, the strong challenge for godly life

67. Timothy Keller, *Center Church: Doing Balanced, Gospel-Centered Ministry in Your City* (Grand Rapids, MI: Zondervan), 69.

or for commitment to the mission can be acceptable or even effective for their spiritual growth. Thus, Sunukjian asks, “If I do truly have faith in Christ and possess the internal Spirit, is not the transformation already occurring?”⁶⁸ I do not agree with the radical argument that every preaching should be only Christ-centered preaching. However, there are some reasons we should do Christ-centered preaching as much as possible. First, even mature believers need to listen to Christ-centered preaching. As time goes by, believers who have already studied the gospel may drift from gospel-centered faith to legalism. As I pointed out in chapter 1, SBS students studied the gospel and the New Testament for the first three months of the nine-month course, but after three months, some students confessed that they are losing lose the thrill and joy of the gospel while studying through the Old Testament for six months. Even believers who believe in the gospel and who believe in the indwelling of the Holy Spirit still need to hear a gospel-centered message. The fact that the New Testament churches, such as the Roman church, the Galatian church, and the Ephesian church, had to listen to the gospel again supports that preachers should do Christ-centered preaching as much as possible. Second, preachers should do Christ-centered preaching as much as possible because of the context of urban ministry in the twenty-first century. Because it is not easy to attend one church for many years, especially in modern society, for some, attending Sunday worship may be the only chance to hear the gospel in their lifetime. Thus, Keller argues that every Sunday sermon should be Christ-centered preaching in the context of urban ministry. I agree with Keller’s argument in large part as a pastor serving in a local church in a city. Even though I do not insist that every sermon should be only Christ-centered preaching, it has spiritual and practical benefits to do Christ-centered preaching as much as possible.

68. Donald Sunukjian, “Critique of Preaching with Greater Accuracy,” letter presented at GCTS DMin class of Preaching Literary Forms of the Bible, South Hamilton, MA, May 2017, 3.

Justification and sanctification cannot be separated because justification inevitably leads us to the holy life. Calvin used the term “twofold grace” to describe the relationship between justification and sanctification.⁶⁹ The term “twofold grace” implies that justification means union with Christ, and one who has union with Christ should have the fruits of the Holy Spirit. When we believe Jesus, we have union with Christ. If we have union with Christ, it leads us to the holiness of Christ.⁷⁰ As we are saved by grace, our spiritual transformation and growth are possible only by grace. In other words, sanctification also comes by grace alone. Therefore, the gospel is not just for an unbeliever; the saints also need to hear the gospel because we tend to go back to legalistic attitudes when we pursue sanctification. Therefore, Christ-centered preaching is not just for justification, but also it is inevitably important for the saints’ sanctification.

Biblical Theology and Christ-Centered Preaching

Redemptive-historical preaching is based on biblical theology. Geerhardus Vos defines biblical theology as the “branch of exegetical theology which deals with the process of the self-revelation of God deposited in the Bible.”⁷¹ According to him, revelation is a divine activity, and it is the interpretation of redemption. Revelation is a long series of successive acts, and it is embedded in history and involves a historical progression.

Christ-centered preaching based on biblical theology emphasizes the organic unity of redemptive history. Though biblical theology divides the course of revelation into certain

69. John Calvin, *Institutes of the Christian Religion*, ed. John T. McNeill, trans. Ford Lewis Battles, 2 vols., Library of Christian Classics (Philadelphia, PA: Westminster Press, 1987), 2:3.11.1.

70. John Calvin, *Commentary on Psalms*, Calvin’s Commentaries, 22 vols., rev. and ed. John Owen (Grand Rapids, MI: Baker, 1984), 103:3.

71. Geerhardus Vos, *Biblical Theology* (Eugene, OR: Wipf & Stock, 2003), 5.

periods, revelation does not stand alone. Each discrete epoch is revealing revelation, progressively focusing on the redemption of God, and each revelation is inseparably attached to another activity of God.⁷² Johnson explains the emphasis of redemptive-historical preaching: “Redemptive-historical preaching . . . emphasizes the organic unity of the history of redemption—the enactment of God’s plan for the rescue, reconciliation, and re-creation of his people, climaxing in the person, obedience, sacrifice, resurrection, and exaltation of Jesus Christ, and reaching consummation at his return in glory.”⁷³

With an emphasis on redemptive-historical preaching and biblical theology, the goal of the Old Testament is not primarily to give moral lessons but to trace the metanarrative of God’s redeeming work as Savior of the world, and the climax is Christ’s death and resurrection. Redemptive-historical preachers oppose the moralistic and the exemplaristic preaching approach. If we tend only to find positive moral examples to be emulated or negative examples to be warned from the Scriptures, then we misunderstand the purpose of the Scriptures.

Clowney explains the distinctive feature of Christ-centered preaching as a message that should take account of the full drama of redemption and its realization in Christ.⁷⁴ The sermon should help the audience to see the purpose of God in the text from the perspective of God’s redemptive history. If we believe the unity of Scripture and all the Scriptures reveal about Jesus Christ, we should preach Christ as the text shows him and how the text is connected to God’s redemptive history. When we interpret any specific text in the Bible, we should see not just the text in the view of the author but also in the light of the divine Author’s redemptive history. The

72. Vos, *Biblical Theology*, 5.

73. Dennis E. Johnson, *Him We Proclaim: Preaching Christ through All the Scriptures* (Phillipsburg, NJ: P&R, 2007), 48.

74. Edmund P. Clowney, *Preaching Christ in All of Scripture* (Wheaton, IL: Crossway, 2003), 11.

Bible has many stories, and we might think we know the Bible because we know each story without understanding the big picture of the Bible.⁷⁵ But it is like a person who sees trees well but never sees the woods. We can miss the core of the story when we see only the text with the narrow view but without the redemptive-historical perspective. Chapell explains the goal of expository preaching: “The goal of expository preaching is to decipher these redemptive signals so that listeners understand a text’s full meaning in the context of its God-glorifying, gospel intent. Unless we identify the redemptive purposes of a text, it is possible to say all the right words and yet send all the wrong signals.”⁷⁶ All the stories of the Bible organically lead us to Christ, who is the center of redemptive history. Therefore, to understand the meaning of the text, we should examine the text by considering the organic relationship with the whole Bible. So, until we understand the redemptive-historical message, we cannot say that we understand the intention of God.

However, Boutot points out that imbalanced focusing on redemptive-historical preaching may weaken micro-biblical literacy, although it has strengthened macro-biblical literacy in the church. He describes the danger of an imbalanced application of redemptive historical preaching (RHP).

Nevertheless, despite its benefits, an imbalanced application of RHP may result in an equally dangerous error. Christians immersed in the riches of Scripture’s meta-narrative are able to expound the redemptive storyline from virtually any text, but may lack a deep and abiding understanding of its individual parts. The unintended result is a micro-biblical illiteracy that loses the trees for the forest.⁷⁷

75. Edmund P. Clowney, *The Unfolding Mystery: Discovering Christ in the Old Testament* (Phillipsburg, NJ: P&R), 11-14.

76. Chapell, *Christ-Centered Preaching*, 273.

77. M. Hopson Boutot, “Losing the Trees for the Forest: Redemptive-Historical Preaching and the Loss of Micro-Biblical Literacy,” *Papers Presented at the 2015 Conference of the Evangelical Homiletics Society*, 1-2.

It is a legitimate warning that the need for redemptive-historical interpretation should not weaken the process of sound exegesis of the text. Kuruvilla also emphasizes and asserts the importance of pericopal theology.

For preaching purposes, to discover what the author is doing with what he is saying, the crucial undertaking is the consideration of the text itself. It is the text which must be privileged . . . All this to say that the text is not merely a plain glass window that the reader can look through (to discern some event behind it). Rather, the narrative is a stained glass window that the reader must look at.⁷⁸

Kuruvilla does not resist the redemptive-historical perspective and the need for chronological organization and harmonization of each pericopal event. However, he emphasizes the pericopal theology that the author intended to deliver because the pericopal theology of each text is the inspired text.⁷⁹ According to him, the text should be privileged because “for preaching, the world in front of the text (pericopal theology) should be the focus of attention, not the entities behind the text.”⁸⁰ Kuruvilla rightly emphasizes the importance of pericopal theology. However, my position on his assertion is that it is important to keep a balance between both sides rather than to privilege the text. Both pericopal theology and the redemptive-historical perspective are important, and preachers should apply both in our preaching with a balanced approach. One purpose of the sermon is to change a life, and the theology of each text shows God’s demand for us and challenges us to live accordingly. This is possible by preaching the inspired text. The other purpose is to reveal God’s intention penetrating the whole canon; it is redemptive history. It is the organic message of harmonizing the whole Bible chronologically and theologically focusing on Christ, who is the fulfillment of the whole canon. Therefore, for preaching, it is

78. Abraham Kuruvilla, *Privilege the Text!: A Theological Hermeneutic for Preaching* (Chicago, IL: Moody Publishers, 2013), 105.

79. Kuruvilla, *Privilege the Text!* 105-6.

80. Kuruvilla, *Privilege the Text!* 117.

important to deliver the intention of the author from each pericope and the implication of the text in the redemptive-historical perspective. Keeping a balance is possible when preachers use various Christ-centered principles and methods properly. For example, Pelton suggests three steps of exegesis that can value a big exegetical idea and a canonical big idea. The three steps are TextBi (the Textual Big Idea), ConBi (the Contextual Big Idea), and CanBi (the Canonical Big Idea). If a preacher follows these steps, the preacher will get the “big idea” for biblical preaching, considering the context of the book. Furthermore, the preacher will consider the redemptive-historical perspective of the text and can apply his Christ-centered interpretation in the preaching. A Christ-centered preaching method such as Pelton’s can be applied to the text generally from various genres with balance.

Christ-centered preaching based on biblical theology emphasizes the progression of redemptive history. Goldsworthy also agrees that the Bible is the progressive revelation, and each book has an organic relationship with the other books. The Bible shows the blueprint of God’s master plan. It is redemptive history that consists of Creation-Fall-Redemption-New Creation.⁸¹ Redemptive history is gradually going toward consummation, and the revelation of God is revealed for us progressively. If we can find the place of the text in redemptive history, then we can interpret the text in the view of redemptive history. With this point of view, we can always connect the text to Christ, who is completing redemptive history. The person, work, and reign of Christ are the culmination of biblical theology; in other words, the climax and the focal point is Christ and his cross and resurrection. All the stories of Scripture are progressively revealing their organic significance for the fulfillment of redemption. So, we need to think about the canonical meaning of the text from the perspective of redemptive history, after interpreting

81. Johnson, *Him We Proclaim*, 194.

the text by considering its immediate literary context. For example, when we preach 1 Samuel 17, the account of David and Goliath, we should examine its pre-text and post-text and even the whole book. But it is not the end of the work for Christ-centered preaching; we also need to examine how the text reveals its significance in the view of redemptive history. We are living during the epoch after the crucifixion and resurrection of Christ, so we can reinterpret the text in the light of Christ, who is the fulfillment of revelation. Therefore, a Christ-centered preacher can draw out a new understanding of the Old Testament passage, looking back from the fullness of New Testament revelation.⁸² So, it helps us to see the text with full of dramatic interest, concerting an organic relationship with the whole Scripture.

So far, I have discussed the theological foundation of Christ-centered preaching. In this section, I reviewed how doctrines such as total depravity and sanctification provide the need for Christ-centered preaching and how biblical theology supports redemptive-historical preaching. First, I discussed the doctrine of total depravity. According to this doctrine, because of the fall of the world, all humanity has an ongoing tendency toward sin, and the curse and death came into the world. Human beings cannot overcome the problems of sin, curse, and death. Only Christ can solve the fundamental problems of human beings. Second, I reviewed how the doctrine of sanctification provides the need for Christ-centered preaching for Christians. Not only is Christ necessary for justification, but also he is necessary for the sanctification of all Christians. Even after conversion, human beings are still imperfect. Thus, to fulfill the demand of the holy life, born-again Christians still require the grace of Christ continuously for sanctification. Third, I explained how biblical theology supports redemptive-historical preaching. Biblical theology emphasizes the organic unity of redemptive history, and the climax is Christ's death and

82. Greidanus, *The Modern Preacher and the Ancient Text*, 119.

resurrection. This basic understanding of biblical theology provides a foundation for Christ-centered preaching. In the following section, I will argue opposition to Christ-centered preaching.

Opposition to Christ-Centered Preaching

Some scholars disagree with Christ-centered preaching. First, they question the legitimacy of Christ-centered preaching when preachers draw a Christ-centered message from a text which does not discuss Christ. Sunukjian asks questions about the presupposition that all sermons should be Christ-centered; his question is based on Luke 24:27 because Bible scholars' interpretations for Luke 24:7 are various. According to him, the verse could mean, "He explained to them how all [every] Scripture concerned himself," and "He explains those things in all the Scriptures that concerned himself."⁸³ In a similar fashion, Paul interpreted a quotation of Deuteronomy 25:4 without a Christ-centered message. In Paul's citation of Deuteronomy 25:4 in 1 Timothy 5:17-18 and 1 Corinthians 9:8-12, Paul is not talking about muzzling oxen. He interprets the text about spiritual leaders.⁸⁴ These points by Sunukjian are sharp and legitimate. Although I also admitted that the meaning of "all Scripture" can be "all section of the Scripture and that Jesus and the apostles taught and preached based on life application principles and moral lessons, I discussed the need of Christ-centered preaching in previous sections.

Walter Kaiser also presents a negative opinion on Christ-centered preaching, which minimizes the author-oriented interpretation principle. Redemptive-historical homileticians

83. Donald Sunukjian, "Critique of Preaching with Greater Accuracy," letter presented at GCTS DMin class of Preaching Literary Forms of the Bible, South Hamilton, MA, May 2017, 4.

84. Sunukjian, "Critique of Preaching with Greater Accuracy," 3.

assert that we should read the Old Testament through the perspective of the New Testament because the New Testament completes the Old Testament in the progression of redemptive history. Kaiser criticizes those approaches because they can become “eisegesis,” ignoring the intention of the author.⁸⁵ Scholars who value a human-author-centered hermeneutic, as Kaiser does, believe “the meaning expressed in each biblical text is single, definite, and fixed.”⁸⁶ As the Chicago Statement on Biblical Hermeneutics claims, Kaiser argues that “under the strong impetus of the Reformation there was a renewed emphasis that there is only one sense or meaning gleaned from every passage if the interpreter is true to his mission.”⁸⁷ According to Kaiser, if a preacher tries to draw out a Christ-centered message unnaturally and forcibly from a text that does not discuss Christ, the preacher will replace the intention of the author with redemptive history. Also, interpreting the Old Testament text in the view of the New Testament can be an anachronism because the author does not have the perspective of the New Testament. Kaiser’s argument is persuasive and acceptable among many scholars. But the Bible does not have only human authors; also, it has the divine Author. The ultimate author of the Bible is God. The unity and the organic relationship between each book of the Bible and the progressive revelations of the Bible show the existence of the divine Author and his intention. For example, the authors of the Gospels show new interpretations of the Old Testament texts, and the interpretation must be different from the original author’s and the original reader’s understanding

85. Walter C. Kaiser Jr., *Recovering the Unity of the Bible: One Continuous Story, Plan, and Purpose* (Grand Rapids, MI: Zondervan, 2009), 217-18.

86. International Council on Biblical Hermeneutics, “Statement,” *Journal of the Evangelical Theological Society* 25, no. 4 (1982), 398.

87. Walter C. Kaiser Jr., *Toward an Exegetical Theology: Biblical Exegesis for Preaching and Teaching* (Grand Rapids, MI: Baker, 1981), 43.

of the text. These facts indicate that at least some texts can have a dual meaning in view of the fulfillment of revelation by Christ.

We can raise a question about the divine Author's intention. The main question is whether or not it is really possible that God's intention and the author's intention are different in one prophecy. The other question is whether or not it is possible that human authors do not fully understand what they write from God, even though they have records about Christ. The understanding of human authors can be only partial because the revelation of God is progressive. Charles Hodges asserts progressive revelation: "The progressive character of divine revelation is recognized in relation to all the great doctrines of the Bible . . . What at first is only obscurely intimated is gradually unfolded in subsequent parts of the sacred volume, until the truth is revealed in its fulness."⁸⁸

The revelation of the Bible is often described as a progressive revelation. It means that the revelation is not fully understood when the prophecy is proclaimed by prophets in the Old Testament, but rather, it was gradually revealed more clearly over time until Christ has come. Therefore, the author is contrasting the revelation of the prophets with the revelation of his Son.

Hebrews 1:1-2a: "Long ago, at many times and in many ways, God spoke to our fathers by the prophets, but in these last days he has spoken to us by his Son." (ESV)

Another reason that the understanding of human authors can be partial is that Peter describes prophets as they needed to search and inquire carefully what person or time, when they predicted the sufferings and glories of Christ, though Spirit Christ in them was indicating Christ.

88. Charles Hodge, *Systematic Theology: In Three Volumes* (Peabody, MA: Hendrickson, 2002), 446.

1 Peter 1:10-11: “Concerning this salvation, the prophets who prophesied about the grace that was to be yours searched and inquired carefully, inquiring what person or time the Spirit of Christ in them was indicating when he predicted the sufferings of Christ and the subsequent glories.” (ESV)

Even prophets should search and inquire about the exact meaning and implication of the prophecies, though they knew it is about Christ. The prophet Daniel read and studied the book of Jeremiah to understand its exact meaning.⁸⁹ Prophets did understand that the prophecy is about Christ, but their understanding was partially limited. In the New Testament, the high priest Caiaphas spoke about the death of Jesus in the political view. John described it as prophecy, providing spiritual implications. So, Caiaphas spoke prophetically beyond his understanding.⁹⁰ Therefore, New Testament writers were able to reinterpret the Old Testament prophecies in the perspective of the gospel under a brighter illumination of the revelation. However, although we should consider and value the redemptive-historical perspective by the divine Author, we do not need to ignore the author’s intended meaning of the text for supporting Christ-centered preaching. In many cases, finding the original author’s intended meaning is a stepping stone to the sound canonical meaning of the text rather than opposition to Christ-centered preaching. However, there are some texts which have unrelated interpretations between author-oriented meaning and canonical meaning. About these texts, I still assert that we should consider both

89. Dan 9:2.

90. John 11:51.

perspectives. If we admitted the legitimacy of both author-intended interpretation and canonical interpretation, then understanding both perspectives means understating the text well.

Second, scholars disagreeing with Christ-centered preaching ask another question: Is preaching that is oriented toward a moral lesson illegitimate preaching? Some scholars criticize sharply the extremely exemplaristic or moral-lesson-oriented approach, even though it is from the biblical account for the pastoral purpose of the saints' edification and repentance. But the Bible also states the beneficial function of the Bible: "All Scripture is breathed out by God and profitable for teaching, for reproof, for correction, and for training in righteousness, that the man of God may be complete, equipped for every good work."⁹¹ All Scripture, which Paul mentions in the text, indicates that the Old Testament and these profitable functions are still valid in the New Testament period. Therefore, preaching at a synagogue has a common legacy with preaching at church because they share the common Scriptures of the Hebrew Bible. Even though preaching in the church has undeniable differences from preaching in the synagogue, if we limit the scope of interpretation only to a Christological message, we can lose an abundant dimension of the Old Testament, and the challenge for godliness and practical application will be weakened and minimized.

However, homileticians who emphasize Christ-centered preaching do not oppose all messages oriented toward moral lessons. Chapell explains the problem of moralistic preaching as "be preaching": "Be messages are not wrong in themselves; they are wrong messages by themselves."⁹² According to him, a moral-lesson-oriented message should be presented in the context of redemptive history for Christian preaching. Chapell argues that the critical point of

91. 2 Tim 3:16-17.

92. Chapell, *Christ-Centered Preaching*, 294.

Christ-centered preaching is motivation and resource of action. “Christ-centered preaching does not abolish the normative standards of Christian conduct but rather locates their source in the compelling power of grace. In Christ-centered preaching, the rules of Christian obedience do not change; the reasons do.”⁹³ As I have argued previously, motivations like fear, reward, desire for shalom, desire to emulate models or leaders, and duty can still be legitimate, but the motives are redeemed by the change of identity on experiences in Christ.

Even though two sermons challenge the same action for an audience, it is possible that one sermon is legalistic, and the other is Christ-centered. What makes Christ-centered preaching different from legalism is motivation. So, if the requirement of the sermon is not presented in the context of the gospel, the message cannot be a gospel-centered message. As I wrote in chapter 1, Keller explains: “Any sermon that tells listeners only how they should live without putting that standard into the context of the gospel gives them the impression that they might be complete enough to pull themselves together if they really try hard.”⁹⁴ This is as much unbalanced as any sermon that tells listeners only that “Christ did it all” and gives them the impression that they do not have any covenant stipulations to obey. Carrick explains the indicative-imperative pattern of the Bible: “The essential pattern or structure which God himself has utilized in the proclamation of New Testament Christianity is that of the indicative-imperative.”⁹⁵ This pattern often appears in the letters in the Bible. The first part includes an explanation of the gospel, and the second part asks us to conduct ourselves in a manner worthy of the gospel. It is not true that moral-lesson-oriented message cannot be presented in Christ-centered preaching. As we discussed, what is

93. Chapell, *Christ-Centered Preaching*, 312.

94. Timothy Keller, *Preaching: Communicating Faith in an Age of Skepticism* (New York, NY: Penguin), 60.

95. John Carrick, *The Imperative of Preaching: A Theology of Sacred Rhetoric* (Carlisle, PA: Banner of Truth Trust, 2002), 5.

essential is the motive and foundation of such teaching. If the moral-lesson-oriented message is based on the gospel as its foundation and motivation and power, it is possible that the message is compatible in the Christ-centered sermon. Therefore, Christ-centered preachers do not exclude a moral-lesson-oriented message or imperative application; what they disagree with is a moral-lesson-oriented message without the foundation of the gospel.

Previously, I discussed two oppositions to Christ-centered preaching. The first opposition is about the legitimacy of Christ-centered preaching when preachers draw a Christ-centered message from a text which does not discuss Christ. I argued that it is possible the unity and the organic relationship between each book of the Bible and the progressive revelation of the Bible. The second opposition was raised with the question: Is moral-lesson-oriented preaching illegitimate preaching? But I argued that if imperative moral lessons are provided in the context of the gospel, those are still beneficial in preaching. Now I will argue the third opposition.

Third, scholars disagree with Christ-centered preaching worry that preachers following Christ-centered preaching may twist an Old Testament text in order to land miraculously at Calvary.⁹⁶ Some preachers often use questionable methods of interpretation to bring a Christ-centered message from a text that does not talk about Christ. Allegorizing interpretation and arbitrary typologizing interpretations from them can be pitfalls of Christ-centered preaching.

Holman Illustrated Bible Dictionary defines allegorical interpretation: “a reading of a text with a view to finding meanings other than the literal.”⁹⁷ Using allegorical preaching, a preacher can find spiritual or deeper meaning beyond the literal, historical meaning of the text. In

96. Greidanus, *Preaching Christ from the Old Testament*, 1.

97. Chad Brand and Steve Bond, “Allegory,” in *Holman Illustrated Bible Dictionary*, ed. Archie England, E. Ray Clendenen, and Trent C. Butler with Charles Draper (Nashville, TN: Holman Bible Publishers, 2003), 47.

the tradition of Hellenistic Judaism, Stoic and Platonic philosophers used allegory with Greek mythology. Philo adopted the allegorical method to interpret the Old Testament in view of Hellenistic culture. The Gnostics used allegory to draw out secret doctrines, which are not sound Christian doctrines.⁹⁸ From the third century to the sixteenth, allegorical interpretation was a popular and important method of the early church, although church fathers such as Irenaeus and Tertullian disagreed as to the allegorical interpretation.⁹⁹ The church father Origen is famous for his fantastic allegorical interpretations that extracted spiritual messages beyond the literal meaning of the Old Testament. Augustine, a great early church father, also often overinterpreted the text of Scripture figuratively and allegorically because he wanted to draw out spiritual messages about Christ from the text.¹⁰⁰ He has interpreted the parable of the Good Samaritan as the story about Jesus and his gospel.¹⁰¹ However, this interesting allegorical approach is not a sound interpretation method for a parable, because it means that the interpreter focused only on the spiritual and arbitrary meaning of the words, which is not what the author intended.¹⁰² In the case of Augustine, even the great church fathers who followed allegorical preaching cannot avoid critiques that they overinterpreted the text to draw out spiritual and deeper implications about Christ.¹⁰³

98. Clowney, *Preaching Christ in All of Scripture*, 21.

99. Greidanus. *Preaching Christ from the Old Testament*, 70.

100. Paul Scott Wilson, *God Sense: Reading the Bible for Preaching* (Nashville, TN: Abingdon, 2001), 130.

101. Gordon D. Fee and Douglas K. Stuart, *How to Read the Bible for All Its Worth* (Grand Rapids, MI: Zondervan, 2014), 154.

102. Clowney, *Preaching Christ in All of Scripture*, 21.

103. Some scholars support the legitimacy of medieval exegesis, including the allegorical approach. Steinmetz argues that medieval exegetes made bad mistakes in the application of their theory, but they also left valuable heritage. He writes that “medieval exegetes held to the sober middle way, the position that the text contains both letter and spirit.” Furthermore, similar to the literary relativists’ perspective, he argues that the possible

Thus, we should listen carefully to Ken Langley, who points out some dangers of Christ-centered preaching. It may lead an audience to misunderstand the gospel, to learn an inaccurate way of interpreting Scripture, and to practice a privatized or Jesus-only pop spirituality.¹⁰⁴ We need to be careful of the pitfalls of Christ-centered preaching, allegorizing and arbitrarily typologizing the text, ignoring the sound exegetical meaning of the text. The legendary preacher Spurgeon also often failed to deal with the text by fairly considering the literal sense and the historical context of the Old Testament text. He believed that he could preach Christ with all the Scripture. He supportively commented about the Christ-centered approach: “from every town and every village and every hamlet in England, wherever it may be, there is a road to London. . . . So from every text in Scripture, there is a road toward the great metropolis, Christ.”¹⁰⁵ But he often used Old Testament text just as a springboard for preaching Jesus Christ.¹⁰⁶ Scholars who support Christ-centered preaching also admit this pitfall of overinterpretation. Greidanus expresses his concern about the danger of “eisegesis” in Christ-

meanings “belong to the life of the Bible in the encounter between author and reader as they belong to the life of any act of the human imagination.” O’Keefe and Reno also hold that “allegory was an important tool that was used to move beyond the text in search of a greater reality.” They defend the positive function of allegory in the historical context since “allegory was used to explain texts that made no sense on a literal level, to develop further meaning in texts that did make sense, and to protect the authority of Scripture by denying the literal sense of a problematic passage.” Carter criticizes that modern scholars exaggerated the dichotomy between “literal” and “spiritual” in pre-modern exegesis and dismissed the spiritual aspect of exegesis. Based on Luke 24:25-27 and 1 Corinthians 2:14, he boldly claims that “spiritually receptive” readers would be brought “into a direct relationship with the living Lord Jesus Christ, who is not only seen in the text but also speaks in and through it.” See David C. Steinmetz, “The Superiority of Pre-Critical Exegesis,” *Theology Today* 37 (April 1980): 27-38; Craig A. Carter, *Interpreting Scripture with the Great Tradition: Recovering the Genius of Premodern Exegesis* (Grand Rapids, MI: Baker Publishing Group, 2018); and John J. O’Keefe and Russell R. Reno. *Sanctified Vision: An Introduction to Early Christian Interpretation of the Bible* (Baltimore, MD: The Johns Hopkins University Press, 2005).

104. Ken Langley, “When Christ Replaces God at the Center of Preaching,” *Journal of the Evangelical Homiletics Society* 9, no. 1 (March 2009): 53-84.

105. Charles Haddon Spurgeon, “Christ Precious to Believers,” in *The New Park Street Pulpit*, vol. 5 (London, UK: Passmore & Alabaster, 1860), 140.

106. Greidanus, *Preaching Christ from the Old Testament*, 160.

centered preaching. He states: “We must not read the incarnate Christ back into the Old Testament text, which would be eisegesis, but that we should look for legitimate ways of preaching Christ from the Old Testament in the context of the New.”¹⁰⁷

So, Clowney rightly argues that typology should be distinguished from allegory, and typology is still a legitimate Christ-centered method. The difference between allegory and typology is that allegory makes the interpreter jump directly from the text to a Christ-centered message, but Clowney enunciated that if there is symbolism in the account, then it is possible for the interpreter to infer typology rightly, and if there is no symbolism, there can be no typology.¹⁰⁸ This principle is not a perfect principle for every case, and it is hard to apply for New Testament authors’ allegorization, but this is a useful principle for today’s preachers to avoid the pitfall of allegory. So, typology should be built upon the symbolism of the text, considering redemptive history to get to the Christ-centered message.

The ways to draw out a Christ-centered message avoiding the allegorical method are various. Greidanus suggests seven ways to present a Christ-centered message from the Old Testament, and the ways are the way of redemptive-historical progression, the way of promise-fulfillment, the way of typology, the way of analogy, the way of longitudinal themes, and the way of contrast.¹⁰⁹ Therefore, it is not impossible to draw out a Christ-centered message, avoiding twisting an Old Testament text with an allegorical interpretation. If we are careful about the dangers of Christ-centered preaching, Christ-centered preaching can be one of the sound preaching methods based on strong biblical and theological foundations.

107. Greidanus, *Preaching Christ from the Old Testament*, 228.

108. Clowney, *Preaching Christ in All of Scripture*, 31.

109. Greidanus, *Preaching Christ from the Old Testament*, 203-24.

Conclusion

In this chapter, I discussed the biblical and theological foundations of Christ-centered preaching. The examples of Jesus's preaching and the apostles' preaching in the Bible provide a strong biblical foundation for Christ-centered preaching. If Christ and his apostles show examples of Christ-centered preaching and the Great Commission commands us to teach him as good news, we have no reason to avoid Christ-centered preaching. Furthermore, we should accept Christ-centered preaching affirmatively and apply Christ-centered preaching in our preaching as Christ and the apostles did. Christ-centered preaching is theologically legitimate. First, it is built on the theology of total depravity and justification, so the preacher focuses on "fallen condition" which human beings cannot solve by themselves. Second, sanctification is not possible by the power of human beings, so Christians who already experienced justification still need the grace of Christ for their sanctification. Third, it is based on biblical theology; all the progressive revelations are organically connected for Christ, who is the fulfillment of all revelations. Considering these biblical and theological foundations of Christ-centered preaching, Christ-centered preaching can be a sound preaching method that all preachers could accept and apply in their sermons.

CHAPTER THREE

LITERATURE REVIEW

Introduction

The purpose of this chapter is to provide a literature review related to this thesis-project. In this chapter, I will examine the related literature in three categories: (1) author-centered preaching, (2) Christ-centered preaching, and (3) preaching from a narrative genre. I divided the literature into three categories because this project is for equipping YWAM missionaries for Christ-centered preaching from Old Testament narrative: keeping a balance between author-centered hermeneutic and Christ-centered hermeneutic. The literature reviewed in this chapter are representative books in each area. In this section of the literature review, I will analyze and evaluate the principles and the methodology of influential books of each category.

The Literature on Author-Centered Preaching

In this section, I review three important books related to author-centered preaching. Those books are the SBS manual, *Biblical Preaching* by Haddon Robinson, and *Invitation to Biblical Preaching* by Donald Sunukjian. The most important book for understanding SBS's author-centered preaching is the SBS manual because it reveals the principles and the methodology of inductive Bible studies of SBS, which naturally lead students to author-centered preaching. The other books, *Biblical Preaching* by Haddon Robinson, and *Invitation to Biblical Preaching* by Donald Sunukjian, are representative and influential books revealing author-centered preaching for biblical preaching. Robinson's *Biblical Preaching* was read by pastors

around the world and is still used as a textbook of preaching in more than 120 schools.¹

Invitation to Biblical Preaching by Sunukjian also is used as a textbook of homiletics by seminaries.

In the coming section, I will review a brief history of IBS (Inductive Bible Study) and SBS (School of Biblical Studies) to provide minimal background knowledge for understanding IBS and SBS. I will also analyze and evaluate the principles and the methods of author-centered interpretation and preaching of SBS comparing to Robinson's *Biblical preaching* and Sunukjian's *Invitation to Biblical Preaching*.

A Brief History of the Inductive Bible Study Method and SBS

For understanding the inductive Bible study method of SBS, it is beneficial to understand the historical context and the development of the Inductive Bible Study method and SBS, because it shows the necessity of IBS and the reasons of compatibility with author-centered preaching. I will briefly explain the history of the Inductive Bible Study method and how the movement influenced SBS of YWAM for author-centered preaching.

To understand the beginning of inductive Bible study, we have to pay attention to two scholars. They are Dr. William Rainey Harper, who was a Yale professor, and Dr. Wilbert Webster White, who was Harper's student and associate. In the late 1800s, high criticism had a strong influence on seminaries. White also learned high criticism of the Bible from Harper. Though Harper acknowledged the limits of this biblical criticism, White was struggling with higher-critical views. They recognized the problem of biblical studies based on higher criticism because it limited the subject of Bible study into the matter of authorship or sources. They

1. Younglak Song, "강해설교 원리·실제를 배우자," igoodnews, February 9, 2006, accessed November 8, 2019, <http://www.igoodnews.net/news/articleView.html?idxno=12085>.

thought the final form of the biblical text should be the center of biblical studies by a theologically sensitive literary analysis.²

Dr. Harper surveyed 1,000 pastors in 1886-1887. He found that 888 of 1,000 pastors answered that the most significant lack in their seminary training was studying the English Bible.³ Harper recognized the importance of seminary training for studying the Bible in their own tongue. Thus, Harper suggested that the study of the Bible in the mother tongue should constitute one-half of the seminary curriculum.⁴

Harper's words influenced White's teaching ministry. After teaching at Xenia Seminary and Moody Bible College, Dr. White dreamed of a new type of seminary as an alternative to the traditional seminary education system, offering an inductive study of the Bible as the core of its curriculum.⁵ As a fruit of White's vision, the Biblical Seminary was established with the purpose of making "the study of the Bible in the mother tongue the organizing, dominating element in a school of preparation for Christian leadership."⁶

From the Biblical Seminary came the current sweep of Inductive Bible Study (IBS) throughout the world. Notably, the influence of IBS has expanded to other theological seminaries and missionary organizations through the Bible Seminary. The following chart shows how IBS affected seminaries and mission organizations.

2. <https://www.seedbed.com/inductive-bible-study-history/>.

3. <https://www.seedbed.com/inductive-bible-study-history/>.

4. <https://www.seedbed.com/inductive-bible-study-history/>.

5. "Inductive Bible Study," Seedbed, accessed November 8, 2019, <https://www.seedbed.com/inductive-bible-study-history/>.

6. Biblical Theological Seminary changed its name to Missio Seminary (October 2018).

1900 - - - The Biblical Seminary in New York - - - 1965

[illegible]

As it is shown on the chart, the flow of inductive biblical study has influenced YWAM, and SBS has been founded at YWAM based on IBS principles and methods. Howard Kuist's methodology was introduced and adopted into SBS by Earl Morey, and it played an important role in SBS's IBS methods. Traina's methodology, which was introduced by Ron Smith, also had a significant influence on the IBS of SBS. However, each stream of the IBS has influenced each other and has developed IBS methodology by adopting and synthesizing different methodologies. SBS has also developed in this context. Since the first SBS was pioneered in Kona, Hawaii, by Ron Smith in 1981, SBS has multiplied to around forty schools worldwide.

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In this historical context, SBS has developed its IBS method. Thus, SBS emphasizes that the inductive approach should always precede deductive studies because so many people “take the leap to a conclusion.”⁸ Earl Morey contrasts the deductive approach and the inductive approach. The deductive approach means accepting a hypothesis or idea first and studying the relevant passages that support it and searching for the circumstances of life that can explain it. By contrast, the inductive approach sets general principles through the process of examining individual cases. It is a process that starts with individual and partial things and infers them as general and overall. The deductive and the inductive approaches are complementary to the exploration of truth.

The historical context and the development of IBS naturally led SBS of YWAM to author-centered interpretation and preaching, because the conclusion SBS wants to figure out through the inductive approach is the author’s intended meaning of the text. In other words, as I stated in chapter 1, the definition of interpretation of SBS is “determining what the book or passage meant when it was first written.”⁹ In other words, it can be seen that it is interpretation to find the intended meaning of the text when the original author wrote it and the understanding of the text when the original reader read by observing the text and considering historical context and literary context. As a result of this IBS approach, it leads students to author-centered preaching, and their author-centered preaching shows the high compatibility of Robinson and Sunukjian’s method.

In the following section, I compared and analyzed the principles and the methodology of SBS with those of Robinson and Sunukjian.

8. Earl Morey, *Search the Scriptures*: 빌레몬서, 에베소서를 통해 배우는 귀납적 성경연구, trans. YWAM Publishing, Korea (Seoul, Korea: YWAM Publishing, 2006), 17.

9. SBS Turner Valley, *SBS Student Manual*, 61.

Author-Centered Preaching of SBS Compared with Robinson and Sunukjian

In this section, I compared and analyzed the methodology of SBS approaches comparing to Robinson's *Biblical Preaching* and Sunukjian's *Invitation to Biblical Preaching* in the following points: emphasis on author-centered hermeneutics, emphasis on historical context, and emphasis on the main idea of the text.

Emphasis on Author-Centered Hermeneutics

Both the definition of interpretation in SBS and the definition of interpretation by Robinson and Sunukjian are highly compatible because they are commonly emphasizing on author-centered hermeneutics. Sunukjian emphasizes "to present the true and exact meaning of the biblical text" according to the natural flow of thought of the biblical author in the preaching.¹⁰ Robinson's biblical preaching method also emphasizes author-centered hermeneutics. Robinson is a strong advocate of expository preaching, which he defines: "Expository preaching is the communication of a biblical concept, derived from and transmitted through a historical, grammatical, and literary study of a passage in its context."¹¹ To figure out the main idea of the text properly, Robinson points out that preachers must "ask why this writer recorded this story for his particular audience."¹²

Their common emphasis on author-centered interpretation by SBS and Robinson and Sunukjian lead to the emphasis on the study of historical background.

10. Donald R. Sunukjian, *Invitation to Biblical Preaching* (Grand Rapids, MI: Kregel, 2007), 10.

11. Haddon Robinson, *Biblical Preaching: The Development and Delivery of Expository Messages*, 3rd ed. (Grand Rapids, MI: Baker, 2014), 5.

12. Haddon Robinson, *Making a Difference in Preaching* (Grand Rapids, MI: Baker Books, 1999), 80.

Emphasis on Historical Context

As I discussed in the previous section, SBS is based on author-centered hermeneutics, and the definition of interpretation is finding an author's intention when the author wrote the text, and the original readers' understanding when they read the text. Therefore, SBS emphasizes the study of the historical context of the text, because they believe we can understand the author's intention more clearly when he wrote the text, through the study of the historical context. For this purpose, SBS conducts basic research, called "basic required information," using various materials such as critical method, historical method, literary method, and survey method before they study the text with the three steps of observation, interpretation, and application. In particular, when studying the Old Testament narrative genre, for the historical method the following questions are asked: 1) What is the historical setting (i.e., the culture and situation) of the original reader?, 2) What was God doing in Israel's history at this time?, 3) What people or leaders did God use and how?, and 4) Who were the surrounding nations?, What is their importance in this book?, Were they allies or enemies?. Through the study for "basic required information," SBS emphasizes considering the historical context of the text to determine the intention of the author.

Sunukjian agrees that preachers can understand the biblical author's flow of thought more clearly by studying biblical culture and historical context.¹³ He emphasizes that understanding the original author's intention makes us preach the real point of the text.¹⁴ Robinson also emphasizes researching the historical context from when the original author wrote the text because one can discern a more clear understanding of the text when one considers the

13. Sunukjian, *Invitation to Biblical Preaching*, 24-26.

14. Sunukjian, *Invitation to Biblical Preaching*, 11.

context of the text. After figuring out the intention of the author by considering the historical context and the literary context of the text, preachers can apply the biblical idea of the text properly to the audience in the twentieth century.¹⁵ In other words, preachers must first find the exact meaning and purpose of the Bible text intended by the biblical writer to convey the message of the text correctly.

Emphasis on the Main Idea of the Text

The emphasis on author-centered hermeneutics and the historical context research also result in the emphasis on the main idea of the text. SBS emphasizes finding the message intended by the author, historical background research. Through this process, SBS is trying to find the main idea of the text, which is the original meaning the author wants to deliver. This emphasis on the main idea of SBS is similar to the emphasis on the big idea of the two homileticians.

Sunukjian agrees with Robinson's notion of the big idea that the most important central idea of the sermon should be expressed in one sentence. He calls "the central idea the biblical author is trying to express" the "take-home truth."¹⁶ The single sentence is the essential core of what the author is saying. It is the sentence listeners should take home and remember even if they forget everything else. Sunukjian also considers it important to find the exact meaning of the Bible text and to convey "the true and exact meaning of the biblical text in a manner that is relevant to the contemporary listener."¹⁷

15. Robinson, *Making a Difference in Preaching*, 80.

16. Sunukjian, *Invitation to Biblical Preaching*, 66.

17. Sunukjian, *Invitation to Biblical Preaching*, 9-10.

To summarize: I have discussed some key literature on author-centered preaching. In the next section, I will review the literature on Christ-Centered preaching by analyzing and evaluating their principles and methodology, comparing their principles and methodology of SBS.

The Literature on Christ-Centered Preaching

The literature I review on Christ-centered preaching is *Preaching Christ in All of Scripture* by Edmund Clowney, *Preaching Christ from the Old Testament* by Sidney Greidanus, *Christ-Centered Preaching* by Bryan Chapell, *Preaching* by Timothy Keller, and *Preaching with Accuracy* by Randal Pelton. These books are both representative and influential in the field of Christ-centered preaching. *Preaching Christ in All of Scripture* by Clowney and *Preaching Christ from the Old Testament* by Greidanus explain the legitimacy and the necessity of Christ-centered preaching through the redemptive-historical perspective. The books by Chapell, Keller, and Pelton suggest notable Christ-centered approaches. I reviewed these books in the following sections.

Biblical Theology of Edmund Clowney and Sidney Greidanus

Clowney's book and Greidanus's book are useful to complement the weakness of SBS because the redemptive history does not once appear in the manual. First, Clowney and Greidanus show the legitimacy and the necessity of Christ-centered preaching based on biblical theology. Second, Clowney and Greidanus provide practical ways to connect the Old Testament narrative text to Christ-centered preaching through the redemptive-historical perspective.

Clowney's Christ-centered preaching is based on the redemptive-historical perspective of the biblical theology of Geerhardus Vos. Vos laid the foundation for biblical theology and

redemptive-historical preaching in Reformed circles in the early twentieth century when he taught biblical theology at Princeton Theological Seminary.¹⁸ Clowney built upon that foundation. He came under Vos's influence at an early age.¹⁹ According to Clowney, the Bible has many stages, scenes, and episodes but one major plotline—the message of redemption in Christ.²⁰ Clowney adds that biblical theology summarizes the teaching of the Bible by following the history of God's revelation in the periods or epochs of God's work in creation and redemption. Clowney notes, "Scholars who think there are many different theologies in Scripture (or the raw materials for many) have surrendered the biblical basis for the unity of biblical theology."²¹ Furthermore, Clowney points out, "Biblical theology is a contradiction in terms unless the Bible presents a consistent message."²² Thus, Clowney described preaching as "the redemptive event in which the Word of God is present, and the church is called into existence."²³ He saw preaching as a "redemptive event" because he derived his homiletical approach from his Christ-centered biblical theology.

Greidanus explains the necessity of Christ-centered preaching: "If the Old Testament indeed witnesses to Christ, then we are faithful preachers only when we do justice to this dimension in our interpretation and preaching of the Old Testament."²⁴ He defines Christ-centered preaching: "Preaching sermons which authentically integrate the message of the text

18. Dennis E. Johnson, *Him We Proclaim* (Phillipsburg, NJ: P & R, 2001), 47.

19. Johnson, *Him We Proclaim*, 47.

20. Edmund P. Clowney, *Preaching and Biblical Theology* (Phillipsburg, NJ: P & R, 2002), 10.

21. Clowney, *Preaching and Biblical Theology*, 12.

22. Clowney, *Preaching and Biblical Theology*, 12.

23. Clowney, *Preaching and Biblical Theology*, 29.

24. Sidney Greidanus, *Preaching Christ from the Old Testament* (Grand Rapids, MI: Eerdmans, 1999), 62.

with the climax of God's revelation in the person, work and/or teaching of Jesus Christ as revealed in the New Testament."²⁵ It is noticeable that he includes the teaching of Jesus Christ in his definition because other Christ-Centered preachers do not emphasize the teaching of Jesus for Christ-centered preaching. Another noticeable thing is that Greidanus emphasizes the purpose of Christ-centered preaching, which is making people "believe him, trust him, love him, and obey him."²⁶ He reminds us of the essential purpose of the sermon. The purpose of the sermon is not simply finding and proclaiming Christ in all texts, but the sermon should proceed to the specific application for believing him, trusting him, loving him, and obeying him.²⁷

Clowney's and Greidanus's perspective became a solid foundation for preaching Christ from the Old Testament narrative text. They persuasively asserted the legitimacy and necessity of Christ-centered preaching based on biblical theology. As I have argued in this Thesis-Project, the redemptive-historical perspective is a useful tool for YWAM missionaries to keeping a balance between author-centered preaching and Christ-centered preaching. It helps preachers progress from author-oriented hermeneutics to Christ-centered hermeneutics by expanding their perspective to a canonical perspective.

Clowney presents complex principles and methods easily and clearly with simple diagrams. He provides a diagram that explains Christ-centered preaching using symbolism and typology, avoiding moralism and allegory.

25. Greidanus, *Preaching Christ from the Old Testament*, 10.

26. Greidanus, *Preaching Christ from the Old Testament*, 8.

27. Greidanus, *Preaching Christ from the Old Testament*, 8.

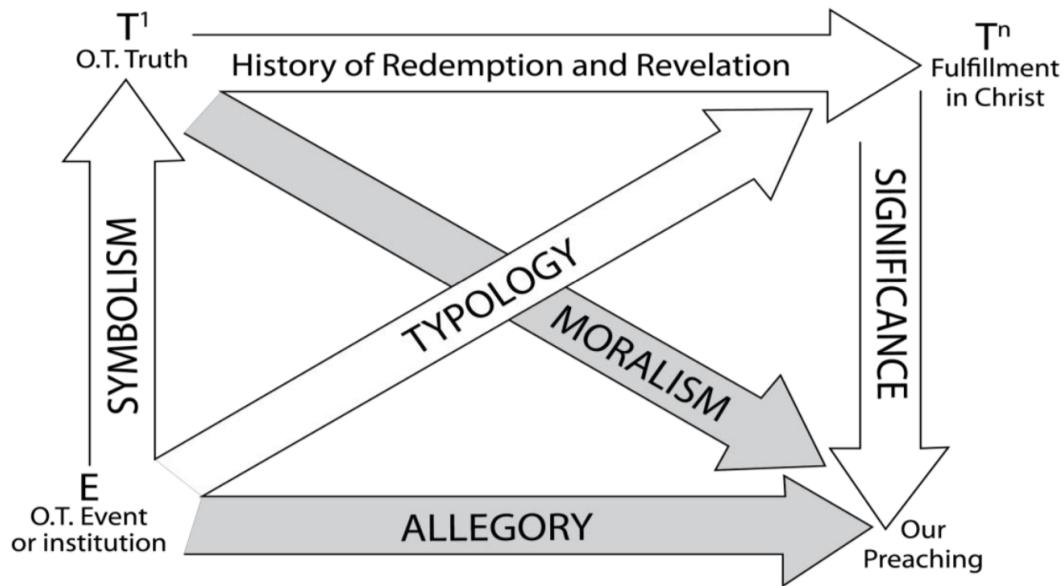


Figure 2. Clowney's Rectangle²⁸

What this diagram shows is that Clowney opposes allegory and moralism in preaching. Clowney designates the direct application of an event or institution to a sermon as an allegory and opposes it. He also sees and opposes it as moralism if the truth of the Old Testament through the symbolism of an event or institution applies directly to preaching.

Clowney opposes allegory and moralism but proposes a sound and useful biblical theology method. Interpreters reveal the truth of the Old Testament from the event or the institution through symbolism and connect the truth of the Old Testament to the fulfillment of Christ in the perspective of redemptive history. He comments: "All truths come to their realization in relation to Christ. Therefore, it is possible to construct a line of symbolism from the event or ceremony to O.T. Truth (T^1), and from the O.T. Truth (T^1), a preacher proceeds to the

28. Clowney, *Preaching and Biblical Theology*, 32.

fulfillment in Christ (Tn).²⁹ Through this approach, a preacher can apply Christ-centered perspectives in sermons from an Old Testament text. Clowney's method is a legitimate and useful way to preach Old Testament texts based on biblical theology. But Clowney also suggests the tool of typology for Christ-centered preaching. Using the tool of typology, the interpreter skips the step of figuring out the Old Testament truth through symbolism but goes to fulfillment in Christ directly from the event or institution. For the foundation of using typology, Clowney introduces Francis Foulkes's view on typology. According to him, because of the consistency of God's character and actions, the actions of blessing and of the judgment of God are repeated in biblical history. Also, based on God's covenant faithfulness and consistent actions, we can trust that God will fulfill his promises in the future.³⁰ So, Foulkes defines a type as "an event, a series of circumstances, or an aspect of the life of an individual or of the nation, which finds a parallel and a deeper realization in the incarnate life of our Lord, in his provision for the needs of men, or in his judgments and future reign."³¹ Based on these foundations, Clowney asserts that a typology is also a legitimate tool for Christ-centered preaching. Furthermore, Clowney explains that the progression from symbol to type is not only logical but also necessary.

Greidanus's Christ-centered preaching method, like that of Clowney, is based on biblical theology. He confesses that his principles and methods are tremendously influenced by Geerhardus Vos's biblical theology since he was in graduate studies at the Free University in

29. Clowney, *Preaching and Biblical Theology*, 32.

30. Clowney, *Preaching and Biblical Theology*, 30.

31. Francis Foulkes, *Acts of God: A Study of the Basis of Typology in the Old Testament* (London, UK: Tyndale Press, 1958), 35.

Amsterdam.³² As I mentioned in chapter 2, Greidanus provides seven ways for Christ-centered preaching: redemptive-historical progression, the way of promise-fulfillment, the way of typology, the way of analogy, the way of longitudinal themes, the way of new testament references and the way of contrast.³³ His seven methods of Christ-centered preaching are good complements to Clowney's methods, which could be flowed into the allegorical interpretation.

Chapell, Keller, and Pelton also provide useful and generally applicable methods for Christ-centered preaching.

Bryan Chapell

Chapell's approach is also based on biblical theology as Clowney and Greidanus. He rightly emphasizes that "Christ-centered preaching rightly understood does not seek to discover where Christ is mentioned in every text but to disclose where every text stands in relation to Christ."³⁴ The most noticeable concept of his unique method is the Fallen Condition Focus (FCF). He explains the Fallen Condition Focus: "the mutual human condition that contemporary believers share with those to or about whom the text was written that requires the grace of the passage for God's people to glorify and enjoy him."³⁵ He uses the illustration of Swiss cheese: "From this perspective, listeners take on the appearance of Swiss cheese—they have holes in their spiritual being that God alone can fill. What determines whether a message is truly redemptive (and true to the scope of Scripture) is what the preacher specifies will fill the holes—

32. Collin Hasen, "Preaching Christ from the Old Testament: An Interview with Sidney Greidanus," The Gospel Coalition, February 17, 2011, accessed November 9, 2019, <https://www.thegospelcoalition.org/article/preaching-christ-from-the-ot-an-interview-with-sidney-greidanus/>.

33. Greidanus, *Preaching Christ from the Old Testament*, 227-77.

34. Bryan Chapell, *Christ-Centered Preaching* (Grand Rapids, MI: Baker Academic, 2005), 279.

35. Chapell, *Christ-Centered Preaching*, 50.

mere human effort of divine provision.”³⁶ Then, the preacher persuasively presents that Jesus Christ is the only solution to fill their empty spiritual space, and the message of sermon proceeds to Christ.

Chapell’s argument may be evaluated as grace-centered preaching rather than Christ-centered preaching. Chapell does not distinguish Christ-centered preaching from grace-centered preaching. His view on Christ-centered preaching has a wide spectrum. So, he includes any kind of sermon, which is referred to as “preaching the cross,” “the message of grace,” “the gospel,” “God’s redemption,” or a host of similar terms to Christ-centered preaching.³⁷ Chapell’s argument also may be evaluated as trinitarian or God-centered preaching. However, Chapell emphasizes the redemptive-historical historical perspective based on biblical theology. Chapell is focusing on Christ, who is the fulfillment and the climax of the redemptive history. He is emphasizing the truth that Christ is the only solution to humanity’s problems by the cross and the resurrection. Therefore, Chapell’s approach is still considered as Christ-centered preaching.

His FCF concept is simple, useful, and universally applicable. The method of finding the FCF and moving to Christ-focus is a useful tool for ministers who are not familiar with Christ-centered preaching. Furthermore, Chapell presents balanced Christ-centered preaching, avoiding allegorical interpretation, and revealing what meaning the text has on the relationship with Christ in the perspective of robust biblical theology.

36. Chapell, *Christ-Centered Preaching*, 299.

37. Chapell, *Christ-Centered Preaching*, 279.

Timothy Keller

Another important homiletician is Timothy Keller. Reviewing his ways to find the Christ-centered message reveals that Keller was influenced by Clowney, as Keller confesses. Keller adopted Clowney's Christ-centered preaching methodologies through typology and finding the fulfillment in Christ considering the history of redemption and revelation. Keller developed his own ways and suggests six ways to present a Christ-centered message: preach Christ from every genre or section of the Bible, preach Christ through every theme of the Bible, preach Christ in every major figure of the Bible, preach Christ from every major image in the Bible, preach Christ from every deliverance storyline, and preach Christ through instinct. But the consideration of genre is his advanced position from Clowney. He argues that each part of the Bible from the different genres, such as narrative, laws, psalms, prophet, and proverbs, points toward Christ in its particular way.³⁸

Keller's other unique contribution to preaching is that he applied a cultural approach to Christ-centered preaching. He evaluates himself as one of the pioneers for the cultural approach of preaching.³⁹ In his book, he introduces the cultural approach for Christ-centered preaching. Keller explains the concept of the culture's pressure points: "There are sore spots, as it were, where people who don't believe in Christianity or God feel pinched, like feet in a pair of shoes that are too small, by their view of the world. These are the places where what they profess and say they believe about the world does not fit their intuitions or experiences."⁴⁰ If Chapell starts Christ-centered preaching from the diagnosis of the problem of the audience from the fallen

38. Timothy Keller, *Preaching: Communicating Faith in an Age of Skepticism* (New York, NY: Penguin), 71.

39. The Gospel Coalition, *Tim Keller | Preaching to the Heart | TGC15*, April 21, 2015, accessed December 31, 2019, <https://www.youtube.com/watch?v=SWe1E8AMMr8>.

40. Keller, *Preaching*, 117.

condition of human beings, but Keller considers the audience's problem from their cultural context more profoundly and practically. Keller diagnoses the problem of humans by pointing the cultural pressure points. Both of them reveal the problem of humans, which they cannot solve by themselves, and they lead the audience to Jesus Christ, who is the only solution for their problem.

Randal Pelton

The other book I want to pay attention to in this section is Pelton's *Preaching with Accuracy*. Randal Pelton also emphasizes canonical perspectives for Christ-centered preaching as other Christ-centered homileticians such as Clowney, Greidanus, Chapell, and Keller. His unique contribution to Christ-centered preaching is that he presents useful steps of interpretation, which help preachers to keep a balance between biblical preaching and Christ-centered preaching by expanding their perspective from the text to the whole canon. Pelton's three stages of hermeneutics have high compatibility with SBS's literary context method and can be a complement to SBS hermeneutics, which does not emphasize the redemptive-historical perspective, though SBS presents a superficial idea of the literary context of whole Bible.

Pelton suggests a balanced way to proceed from a sound biblical interpretation to Christ-centered interpretation. His method consists of three steps: The textual big idea (TextBi), or the meaning of a preaching portion; the contextual big idea (ConBi), or what the preaching portion means in relation to its immediate context; and the canonical big idea (CanBi), or what the preaching portion means in relation to the entire canon of Scripture.⁴¹ Pelton explains the canonical big idea: "It's about explaining how each of these preaching portions makes complete

41. Randal E. Pelton, *Preaching with Accuracy* (Grand Rapids, MI: Kregel, 2014), 41.

sense only in light of what God-in-Christ-by-the-Spirit has accomplished.”⁴² Dealing with the canonical big idea, preachers move from the biblical big idea to a Christ-centered message from the redemptive-historical perspective.

This approach is similar to SBS’s four stages of literary context: 1) Immediate: the surrounding verses, 2) Section: within the section of the horizontal, 3) Book: within the big picture of the book, 4) Bible: within the whole counsel of God’s Word. Below is a chart comparing Pelton’s method and SBS’s literary context.

Table 4. Comparison of Pelton’s Approach and SBS’s Literary Context

Pelton	SBS
TextBI	• Immediate Section
ConBI (Book)	• Book
CanBI	• Bible

As the table reveals, Pelton’s three stages of hermeneutics are adaptable and applicable to SBS’s literary context method. The notable thing in this chart is that the term “redemptive history” does not appear even once in this SBS manual, though SBS requires considering the literary context of the whole Bible. As I mentioned previously, the contribution of Pelton’s book in this thesis-project is that it presents three stages of concrete methods for moving from biblical interpretation to Christ-centered interpretation. Pelton’s method is also simple, useful, and effective, keeping a balance between biblical preaching and Christ-centered preaching.

42. Pelton, *Preaching with Accuracy*, 120.

To summarize: I have discussed some key literature on author-centered preaching and Christ-centered preaching. In the last section, I review the literature on preaching from the narrative genre.

The Literature on Preaching from Narrative

This section reviews the literature on preaching from narrative. I review two books about genre-sensitive hermeneutics and preaching. Those books are Jeffrey Arthurs's *Preaching with Variety* and Julius Kim's *Preaching the Whole Counsel of God*. These books present how to interpret and preach the narrative genre of the Bible. Thus, these books are beneficial for preachers who want to preach from the Old Testament narrative genre correctly. The review of these books is also valuable for this thesis-project because SBS does not provide enough information on how to interpret narrative considering characteristics of narrative. Even though SBS provides different basic guidelines for different genre, and students are supposed to ask different questions according to its genre, SBS provides very limited information for interpreting the Old Testament narrative genre.⁴³ Their research methods are almost the same as the methodology they used in other genres. Because of these reasons, genre-sensitive hermeneutics and preaching the characteristics of the genre are new information for SBS. Therefore, the review of these books is necessary and beneficial.

To understand the importance of these two books, it is necessary to understand the contributions of the New Homiletic and genre-sensitive homiletics. One of the important figures of the New Homiletic movement is Fred Craddock. He asserts preachers' need for regenerating the forms and moods of the biblical literature. Craddock points out the monotonous sermon form

43. SBS Turner Valley, *SBS Student Manual*, 40-41.

that does not take into account the literary form of the Bible: “Why should the multitude of forms and moods within Biblical literature and the multitude of needs in the congregation be brought together in one unvarying mold, and that copied from Greek rhetoricians of centuries ago?”⁴⁴ Craddock’s challenge leads preachers to apply the characteristics of biblical literature to their preaching.

Thus, Eugene L. Lowry applies the characteristics of narrative to preaching in the stream of the New Homiletic movement. He suggests five stages of the homiletical plot: upsetting the equilibrium, analyzing the discrepancy, disclosing the clue to resolution, experiencing the gospel, and anticipating the consequences. Lowry raises up the contradicted problem to upset the audience first, maximizes the tension through ambiguity and contradiction in the text, and discloses the solution slowly and inductively.⁴⁵ At the climax, a preacher presents a truth using the principle of reversal, and this leads the audience to a moment of the experience of realizing something new in the unexpected reversal of “the principle of reversal.”⁴⁶ Through the flow of the sermon, audiences finally have the redemptive experience by the gospel.⁴⁷ Lowry’s approach provides useful insights for preaching the narrative genre. His insights contributed to this thesis-project because this thesis-project is focusing on the Old Testament narrative genre. However, Lowry’s method also has the shortcoming of applying a single framework of sermons regardless of the genre of the Bible.

44. Fred B. Craddock, *As One Without Authority* (St. Louis, MO: Chalice, 2001), 113.

45. Eugene L. Lowry, *The Homiletical Plot: The Sermon as Narrative Art Form* (Louisville, KY: Westminster John Knox Press, 2001), 47-61.

46. Lowry, *Homiletical Plot*, 48.

47. Lowry, *Homiletical Plot*, 50, 67.

Thomas Long advanced beyond the position of Lowry, who applied only the literary characteristics of the narrative genre to preaching. Long explains the subtle correlation between the form of the text and the meaning: “Texts are not packages containing ideas; they are means of communication. When we ask ourselves what a text means, we are not searching for the idea of the text. We are trying to discover its total impact upon a reader—and everything about a text works together to create that impact.”⁴⁸

Long points out that literary forms, as well as the contents of the text, are important elements of interpretation and preaching. Then he argues that preachers should understand the literary form, its rhetorical functions and impact, and re-create the impact of the literary forms and their rhetorical functions to convey the message of the text properly in preaching.⁴⁹

Jeffrey D. Arthurs

Jeffrey D. Arthurs presents “genre-sensitive preaching.”⁵⁰ He argues: “A sermon’s form should unleash the impact of that text,” and “A sermon’s content should explain and apply the Word of God as it is found in a biblical text.”⁵¹ Because God communicates through the various literary forms of the Bible, such as poetry, law, parable, and story, preachers should pay careful attention to them.⁵² On this foundation, he suggests specific methods to regenerate the impact of

48. Thomas Long, *Preaching and the Literary Forms of the Bible* (Philadelphia, PA: Fortress, 1989), 12.

49. Long, *Preaching and the Literary Forms*, 11.

50. Jeffrey D. Arthurs, *Preaching with Variety: How to Re-create the Dynamics of Biblical Genres* (Grand Rapids, MI: Kregel, 2007), 28.

51. Arthurs, *Preaching with Variety*, 13.

52. Arthurs, *Preaching with Variety*, 22.

each genre, such as psalms, narratives, parables, proverbs, epistles, and apocalypse literature, in the sermon.

Arthurs's view of biblical narrative has contributed especially to this thesis-project. He defines biblical narrative as "a historically accurate, artistically sophisticated account of persons and actions in a setting designed to reveal God and edify the reader."⁵³ Arthurs focuses on the four key features of the biblical narrative, which are plot, character, setting, and point of view. He presents how to interpret the biblical narrative genre through an analysis of these four features.⁵⁴

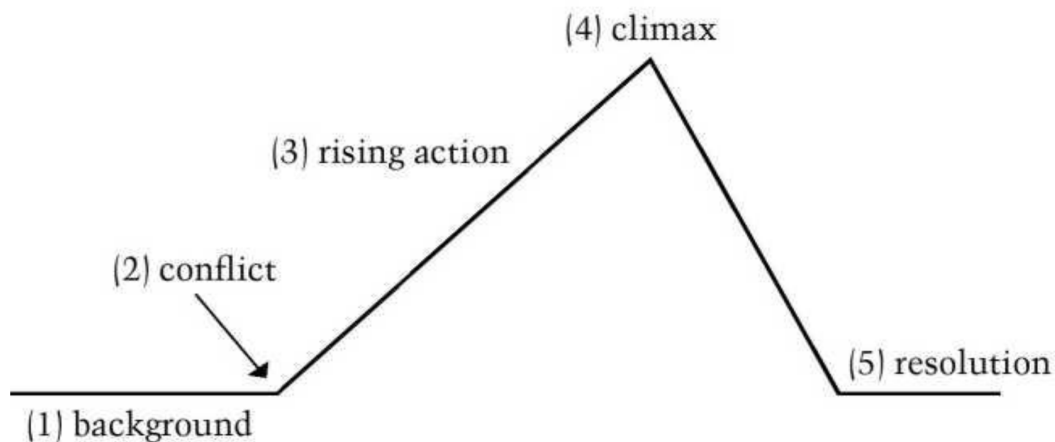


Figure 3. Five Key Features of Plot

53. Arthurs, *Preaching with Variety*, 64.

54. Arthurs, *Preaching with Variety*, 68. Longman also presents a single composition that includes background, beginning of the conflict, complications of the conflict, climax, and conflict resolution as a typical pattern of the biblical narrative. See also Tremper Longman III, *Literary Approaches to Biblical Interpretation*, Foundations of Contemporary Interpretation 3 (Grand Rapids, MI: Zondervan, 1987), 92.

Arthurs emphasizes five key features of plot genre: background, conflict, rising action, climax, and resolution. He proposes these five stages of the plot in the biblical narrative genre as a helpful tool for exegesis.⁵⁵ Arthurs also suggests practical tips for preaching from the biblical narrative: choose a passage with a complete plot; try induction; arrange your material like a plot; preach a third-person narrative sermon; use vivid language; for effective delivery, re-experience the text; and use testimony. These stages suggested by Arthurs are helpful and practical tips for this thesis-project because it focuses on the Old Testament narrative genre. Lowry emphasized the homiletical plot from the perspective of a liberal scholar and applied it to the sermon. However, Arthurs applies the features of narrative to the sermon, keeping respect for both the content and the form of the Bible from an evangelical perspective. Especially he reminds us of the importance of literary form and its impact as well as the context of the text.

Julius Kim

The last work that influenced this thesis-project is *Preaching the Whole Counsel of God* by Julius Kim. I focus here on two things from his book. One is that he interprets the meaning of the text as a characteristic of narrative. The other is that he attempts to connect the literary characteristics of narrative with the methodology of Christ-centered preaching.

He also values the characteristics of literary forms and applies them to interpretation and preaching. There are some unique points of Julius Kim. He interprets the meaning of the text through linguistic, historical, and literary matters, as do other biblical homiletics. However, after finishing exegesis by considering the characteristics of Hebrew narrative literature, then he moves on to Christ-centered preaching. Especially, he presents a proper way of how to preach

55. Arthurs, *Preaching with Variety*, 70-71.

Christ from Old Testament narrative and New Testament gospel genres. Kim's approach is similar to Arthurs's method of preaching Old Testament narrative, but there is a difference.

Kim suggests a Christ-centered preaching method that considers the characteristics of Old Testament narrative. He has adopted various Christ-centered preaching methods, and the three important homileticians who influenced him were Edmund Clowney, Bryan Chapell, and Timothy Keller. First, he confessed that he was influenced by Clowney's Christ-centered sermon. Like Clowney, his Christ-centered approach is based on a redemptive-historical perspective. Kim states preachers need to keep two perspectives in mind: one is "the narrow history and experience of Israel," and the other is "the ultimate redemptive story of God in the gospel of Jesus Christ."⁵⁶ His view of this is similar to Fee and Stuart's three levels of interpretation (see figure 4). Clowney's hermeneutical rectangle is an essential guide for Kim's Christ-centered preaching. He follows exactly Clowney's method, avoiding allegory but using the redemptive-historical perspective and typology.⁵⁷

Kim also was influenced by Chapell. He suggested three layers of interpretation: Layer One: Discovering the original purpose of the author for the original audience through linguistic, literary, and life-setting analysis;⁵⁸ Layer Two: Discerning how this passage points to Christ; Layer Three: Discovering how the gospel should transform my hearers and me. At layer one, Kim uses Chapell's Fallen Condition Focus actively. Though the purpose of layer one is understanding the original intention of the author, he moves on to finding the FCF.⁵⁹ At layer

56. Kim, *Preaching the Whole Counsel of God*, 76.

57. Kim, *Preaching the Whole Counsel of God*, 78-79.

58. Kim, *Preaching the Whole Counsel of God*, 79.

59. Kim, *Preaching the Whole Counsel of God*, 79.

two, he connects the text to Christ. He suggests comparing the covenant themes with those in the literary context. At this stage, a preacher discerns the Christ-focused connection (CFC) considering any fulfillment by Christ in the perspective of redemptive history, including type fulfillment. The Christ-focused connection is usually found in the resolution to the problem of the plot.⁶⁰ Layer three is discovering how the gospel should transform my hearers and me.⁶¹ Kim applies these three layers into three stages of plot, which, following Aristotle, is divided with a beginning, a middle, and an end. In the beginning, biblical narratives usually begin with shalom. But in the middle, the conflict begins. A problem of the main character is raised and becomes complicated. Finally, the conflict moves on to the most intense state at the climax of the story. Kim suggests that preachers can usually find the FCF in this stage because the problems are caused by sin and sin's effects.⁶² In the end, the end of the narrative involves the resolution of the conflict and the restoration of some measure of shalom. He suggests preachers note the solution because the Christ-focused connection (CFC) is usually found in the solution to the primary problem in biblical narratives.⁶³

Interestingly, he also presents four stages of plot, which can be compatible with Keller's four steps for Christ-centered preaching.

60. Kim, *Preaching the Whole Counsel of God*, 79-81.

61. Kim, *Preaching the Whole Counsel of God*, 81.

62. Kim, *Preaching the Whole Counsel of God*, 73.

63. Kim, *Preaching the Whole Counsel of God*, 73.

Table 5. Christ-Centered Approaches According to the Development of Plot in the Biblical Narrative⁶⁴

Kim's Christ-Centered Preaching in Narrative Structure		Keller's Four Steps
Plot develops	What you must do	What you must do
Plot gets complicated	Why you can't do it	But you can't
Plot resolves	How he did it for you	But there was one who did
Plot settles down	How you, through Christ, can do it	Only now we can change

Kim's contribution to this thesis-project is that he tries to show how to proceed from genre-sensitive preaching to Christ-centered sermons, especially from Old Testament narrative. He properly applies Clowney's method, Chapell's FCF, and Keller's four steps for Christ-centered preaching into a genre-sensitive preaching model.

Arthurs's *Preaching with Variety* has helped preachers to analyze and preach genre by utilizing the characteristics of genre, and Kim has contributed to how a genre-sensitive sermon can be connected to a Christ-centered sermon.

Conclusion

SBS's inductive Bible study method is based on the author-centered hermeneutic. The author-centered hermeneutic is also the foundation of the methodology of Haddon Robinson and Donald Sunukjian. SBS's IBS methods have many similarities with these biblical preaching methods and are highly compatible with each other. The SBS manual never mentions

64. Julius Kim, "Christ-Centered Preaching from New Testament Gospel," The First Reformed Pastoral Seminar, May. 9, 2011, accessed November 16, 2019, <http://www.yullin.org/sermon/sermonViewPart.aspx?index=2&TYPE=M&IDX=4734>.

redemptive-history. This is an interesting and surprising fact because SBS emphasizes literary contexts and historical contexts. The weak emphasis on the redemptive-historical perspective eventually results in a weak Christ-centered perspective from the Old Testament narrative genre.

Through the literature review, I also examined Christ-centered homiletics' writings. I could see the profound influence of biblical theology on Christ-centered homiletics such as Clowney and Greidanus. They argued persuasively that Christ-centered preaching is logical and necessary in the perspective of redemptive history in biblical theology. Chapell's and Keller's methods became useful tools to introduce Christ-centered preaching effectively in a short time for participants who are not familiar with it. It was possible because their methods are simple and broadly applicable to various genres of the Bible and compatible with SBS approaches.

Arthurs's book helps readers understand the nature of the narrative genre more and the necessity of regenerating the impact of the literary form. It provides valuable information and useful insights on how to interpret Old Testament narrative books and how to apply genre-sensitive preaching for the seminar I conducted. Finally, Kim's book connects genre-sensitive preaching to Christ-centered preaching. He analyzed and interpreted the text through the characteristics of the narrative genre, but he tried to utilize the characteristics of the Old Testament narrative genre for presenting Christ-centered preaching. His Christ-centered methods are mainly based on Clowney, Chapell, and Keller. In particular, his connection between three layers of interpretation to Chapell's FCF and his connection between the four stages of plot development to Keller's four steps of Christ-centered preaching provided valuable insights and useful and simple tools for the seminar.

The insights and detailed methods obtained from this literature review have contributed to the implementation of this thesis-project. In the next chapter, I will explain how the preaching

seminar for YWAM missionaries was conducted in the mission field and what results were obtained.

CHAPTER FOUR

PROJECT DESIGN

Introduction

As I discussed in chapter 1, this thesis-project is composed of four parts. First, I surveyed nine SBS leaders and teachers of SBS of YWAM to diagnosis the problem of YWAM preaching and also analyzed the view and position of YWAM on Christ-centered preaching from the survey. Second, I created a curriculum for the preaching seminar for equipping YWAM missionaries' understanding and skills on Christ-centered preaching keeping balance with author-centered preaching. The attendees of the seminar have various backgrounds, so I first needed to teach the basic inductive Bible study method and the definition of exegetical preaching. Thus, this seminar consisted of four major categories: introduction of expository preaching, inductive Bible study, "big idea" and biblical preaching, and Christ-centered preaching. Third, the title of this thesis-project is "Equipping YWAM Missionaries for Balanced Christ-Centered Preaching from Old Testament Narrative." To fulfill this goal that this title implies, I held a preaching seminar keeping a balance between author-centered hermeneutic and Christ-centered hermeneutic at YWAM Maneadero, November 19-21, 2019. Fourth, I evaluated and improved the seminar material based on the discoveries from the survey and experience.

Verifying the Problem in the Context of YWAM

In this section, I summarize part one: how I verified the problem in the context of YWAM. The diagnosis of the problem was summarized and repeated from "The Problem in the Context of YWAM" in chapter 1.

Diagnosis of the Problem

As I explained in chapter 1, I have found a problem at YWAM while serving in the school of biblical studies. The problem is that SBS students are strong in the author-centered perspective, but they are minimizing or neglecting the canonical perspective from Old Testament narrative.¹ To examine this problem objectively, I surveyed nine SBS leaders and teachers. All school leaders and teachers agreed that SBS students tend to consider less the canonical perspective from Old Testament narrative compared with other genres. See table 1 for detailed data. I also analyzed the students' work from forty-four Old Testament narrative books. I found that the average percentage of progressions, which is a set of observation, interpretation, and application from each paragraph, including "Jesus" or "Christ," is only 7.2 percent.² From this survey, I could verify that SBS students are not strong in a Christ-centered perspective from Old Testament narrative. See table 2 for detailed data. Furthermore, I could also verify students' tendency to the moral-lesson-oriented perspective because 74.7 percent of the students' work shows moral-lesson-oriented interpretation and application from the Old Testament narrative text. In other words, the students build their sermons lopsidedly by focusing on the moral lessons but neglecting canonical perspectives from the Old Testament narrative genres.

I explained the negative effect and some reasons for the imbalance between the author-oriented perspective and the canonical perspective in chapter 1. To solve this problem, the

1. The SBS is a nine-month course in which students study all sixty-six books of the Bible with an inductive approach. This school equips the students to study God's Word for themselves while challenging them to give it to others. SBS is an official training course of YWAM and a registered course of the University of the Nations.

2. "Progression" is the technical term of SBS, indicating a set of observation, interpretation, and application. It is also a core resource of their sermon. Although the technical term, "building" is more commonly used among other Bible Schools of YWAM, some schools use the term, "progression" to emphasize the consecutive order of each step and its progressive development. If the progression has a full set of observation, interpretation, and application, SBS calls it full progression. But some of the progressions have only observation and interpretation. See *SBS Student Manual: Expanded Inductive Bible Study* (2014) by SBS Turner Valley, 69, 89-91.

second step of my design was the creation of a curriculum for the preaching seminar to help the YWAM missionaries' understanding and skills on Christ-centered preaching seminar keeping a balance with author-centered preaching. I held a preaching seminar with the curriculum at YWAM Maneadero.

Training the Participants

I held a preaching seminar keeping a balance between author-centered hermeneutic and Christ-centered hermeneutic at YWAM Maneadero, November 19-21, 2019. The preaching seminar consisted of six sessions (see below). I have attached lecture materials in the appendices.

Session 1: Teaching Introduction of Expository Preaching

Lecture

The purpose of session 1 was to present the reason and the necessity of exegetical preaching and to clarify the definition and characteristics of it. I presented five reasons for exegetical preaching: the power is in the Word; through preaching, audiences experience spiritual growth; through preaching, God calls forth and grows the church; preaching is a tool of grace since the early church, and preaching is the responsibility of the watchman. I clarified that exegetical preaching is to convey the truth of the Bible to today's audience by using John Stott's illustration of the bridge. I also explained the definition and the characteristics of exegetical preaching with Haddon Robinson's definition.

Session 2: Teaching Inductive Bible Study and Practice

Lecture

I needed to teach students inductive Bible study methods before teaching about preaching because they are not familiar with exegesis for preaching.

First, I presented the historical development and the necessity of inductive Bible study, and the definition and strengths and weaknesses of deductive and inductive methods. I also explained three steps of inductive Bible study, which are observation, interpretation, and application.

Practice

Second, I taught how to practice Bible study. Specifically, I showed how to observe, interpret, and apply. Considering their various ages and backgrounds, I trained students to do observations through some scenes from “The Simpsons.” I asked students to do observations and explanations with clues they observed from the scene. Through this practice, students recognized that they could understand more about the situation of the scene and the author’s intention when they do observation carefully. Students next practiced observation through Mark 1:17. I shared the testimonies of Timothy Keller and Howard Hendricks about observation and persuaded students of the value of taking enough time for observation. After getting used to observations, students exercised observations with the text of Ruth.

Lecture

Third, I explained the next steps of IBS: interpretation and the application. I explained the definition of interpretation and the importance of understanding historical background and literary background.

Practice

To help students' understanding with practice, I emphasized that the interpretation could be changed when they had the background knowledge by using the same scenes from "The Simpsons" and various illustrations. For example, I provided background knowledge and the context of the scene. I asked students again to do observation and interpretation with the background knowledge; then, students could understand more deeply about the situation of the scene and the intention of the author.

After students became accustomed to how to interpret, I provided a historical background of Ruth and important insights that students could not identify on their own. I also gave them time to exercise interpretation with the text of Ruth, considering the historical context and the literary context. During their exercise, I gave one-on-one instruction and feedback to Korean-speaking or English-speaking students. For Spanish-speaking students, I gave feedback through interpreters to students when they shared their observations and interpretations during the class.

Lecture

At the end of session 2, I also explained the importance of application and how to make the application. I encouraged students to observe, interpret, and apply with enough time, persuading them with an illustration.

Session 3: Teaching Big Idea and Practice

Lecture

In session 3, I gave a lecture on how to find big ideas, which is the core of biblical preaching. I presented the definition of the biblical sermon of Haddon Robinson and quotations about the importance of a one-point idea from homileticians such as John MacArthur, Bryan Chapell, and Timothy Keller. To explain this easily, I used illustrations of the bullet and buckshot. I presented a picture of a bullet and explained Haddon Robinson's point, "a sermon should be a bullet, not buckshot," because "ideally each sermon is the explanation, interpretation, or application of a single dominant idea supported by other ideas, all drawn from one passage or several passages of Scripture."³ I showed students that the big idea consists of the subject and the complement. For helping students' understanding, I presented various image-oriented advertisements. I explained the fact the advertisements also consist of subject and complement and asked students to practice finding the subject and the complement of various advertisements.

Practice

When students were accustomed to finding the subject and the complement, I led them to practice how to find the big idea from the text of the Bible. I explained to students four steps for how to find the big idea of the text based on Haddon Robinson's method: broad subject, narrow down the subject as a 5W1H question (who, what where, when, why, how), answer the question (complement), and combine question and answer in one sentence. Students practiced finding the

3. Haddon Robinson, *Biblical Preaching: The Development and Delivery of Expository Messages*, 3rd ed. (Grand Rapids, MI: Baker, 2014), 17.

big idea from various texts of the Bible and the text of Ruth. I also pointed out the differences and the necessities of the exegetical idea and the homiletical idea and presented good examples of homiletical ideas.

Session 4: Teaching Biblical Preaching and Practice

Lecture

In this session, I introduced various kinds of sermons, but I focused on how to write one-point sermons and three-point sermons. I demonstrated that the western writing style consists of the introduction, the body, and the conclusion. I explained that using this structure for the sermon can be wise and effective.

I introduced O.R.E.O. (“opinion,” “reason,” “evidence,” and “opinion/offer”) of the expository writing program at Harvard. I proved the effectiveness of O.R.E.O. with an example and an illustration. I connected the O.R.E.O. method with Robinson’s biblical preaching approach, emphasizing the big idea, explaining it, proving it, and applying it.

Practice

Based on these two approaches, students learned how to write the introduction, the body, and the conclusion of a biblical sermon and wrote a biblical sermon from Ruth. Most students succeeded in writing a one-point sermon consisting of an introduction, body, and conclusion. I gave one-on-one feedback to Korean- or English-speaking students. For Spanish-speaking students, I gave feedback through an interpreter when they shared their sermon with the class.

Session 5: Teaching Christ-Centered Preaching and Practice

Lecture

In this session, I lectured on Christ-centered preaching. I explained the biblical foundation of Christ-centered preaching, showing that Christ-centered preaching is based on the words and examples of Jesus. I proved that the apostles also support Christ-centered preaching. In addition, I revealed the necessity of Christ-centered preaching in the modern context, comparing it with moralistic preaching. I also explained the theological foundation of Christ-centered preaching. I presented the importance of the redemptive-historical perspective and the legitimacy and necessity of Christ-centered preaching based on biblical theology. As well, I explained the importance of considering the literary context, based on the redemptive-historical perspective and comparing it with Pelton's canonical context.

I also lectured about specific methodologies such as Chapell's FCF (Fallen Condition Focus), Keller's Christ-centered organizational method, and Edmund Clowney's rectangle.

First, I explained Chapell's FCF and presented examples of my sermon based on his FCF. I analyzed and explained how my sermon was written from the viewpoint of Christ-centered preaching. Also, among the examples of Christ-centered sermons I prepared, I summarized Keller's example of Christ-centered preaching, "The Girl That Nobody Wanted." Again, I analyzed and explained how Keller interpreted the Old Testament narrative text and how he made a Christ-centered sermon from the story of Jacob and Leah.

Practice

The students practiced studying and writing Christ-centered preaching in this session. They had been learning and practicing how to find problems and the solution from the FCF perspective and how to make Christ-centered preaching. The students successfully applied Christ-centered preaching to the biblical preaching they made from Ruth. I gave feedback to the students when they shared their sermon in the class. In this process, I naturally introduced Keller's Christ-centered organizational method. In the discussion of this session, a student asked a question about the difference between Christ-centered preaching and the typology of Christ. In response to this question, I introduced Clowney's rectangle and explained how to connect the text to Christ based on biblical theology and biblical typology, avoiding allegorizing and moralizing. Students applied the methodology of Christ-centered preaching successfully.

At the end of session 5, I gave survey 2 to measure students' growth of understanding and skills on author-centered preaching and Christ-centered preaching.

Session 6: Teaching Inductive Bible Study from Galatians

I had planned to give the lecture on Christ-centered preaching and practice for session 6 the third day, but this session was a little bit improvised. One group of students from the U-Turn for Christ notified me that they could not attend on the third day of the seminar. The base asked me to teach more about inductive Bible study on the third day without the U-Turn missionary group. Thus, due to the circumstances, I should have finished all the lectures I prepared in two days. I should have reduced time for introduction and genre-sensitive preaching a lot. Therefore, I changed the schedule of the seminar and gave a lecture on inductive Bible study from Galatians.

Lecture and Practice

So, I gave an additional lecture about inductive Bible study for about six hours. Students learned how to study the Bible with inductive approaches and practiced inductive Bible study for preaching more deeply.

Testing the Effectiveness of the Training

I gave two surveys during this seminar to figure out students' understanding of author-centered preaching and Christ-centered preaching. I gave survey 1 at the end of session 1 and survey 2 at the end of session 5.

Survey 1

At the end of session 1, I asked students to take the pre-survey of the seminar (survey 1) to figure out students' understanding of author-centered preaching and Christ-centered preaching. The following questions were asked.

- Q1. What is your first language? 1) Spanish, 2) English, 3) Korean
- Q2. How long have you attended a church since receiving Jesus as your Lord?
- Q3. I am actively participating in the ministry of the church or the missional organization.
- Q4. How many times have you preached?
- Q5. I can explain the definition and methods of exegetical (or expository) preaching.
- Q6. I can explain biblical preaching and "big idea."
- Q7. I can explain the definition and methods of Christ-centered preaching.

Survey 2

At the end of session 5, I asked students to take the survey 2 to figure out students' improvement of their understanding and skills on author-centered preaching and Christ-centered preaching. The following questions were asked.

- Q1. Through this seminar, I was able to understand exegetical preaching and biblical preaching more deeply.
- Q2. Through this seminar, I was able to find the big idea from the text of Ruth.
- Q3. Through this seminar, I was able to write the biblical sermons from the text of Ruth.
- Q4. Through this seminar, I was able to understand the definition and necessity of Christ-centered preaching.
- Q5. Through this seminar, I was able to understand the principles and the methods of Christ-central preaching.
- Q6. Through this seminar, I was able to write a Christ-centered sermon from the text of Ruth.

Outcomes of Survey 1

Fourteen students answered the survey.

- Q1. What is your first language?

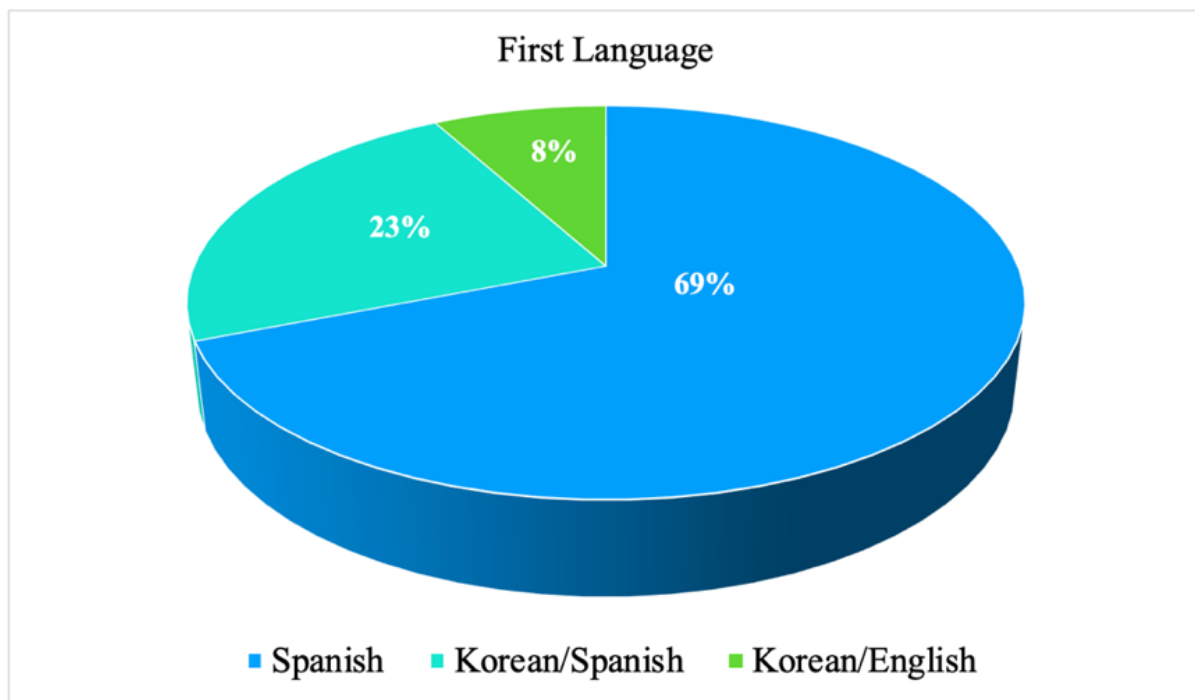


Figure 4. Responses to Survey 1, Question 1

Q2. How long have you been attended a church since receiving Jesus as your Lord?

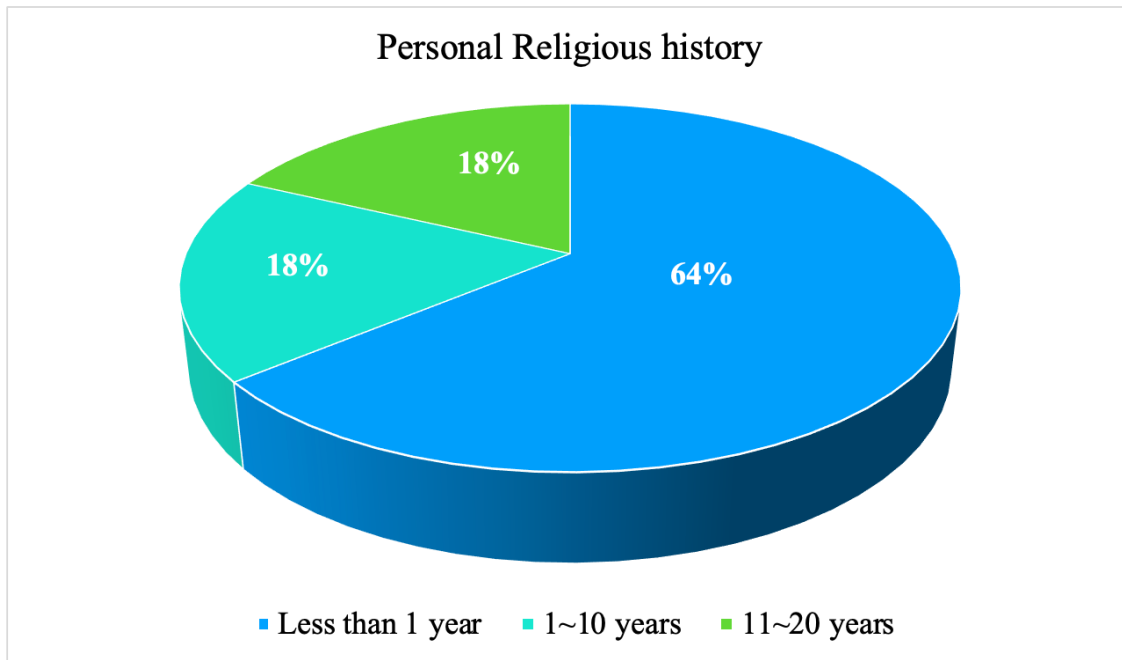


Figure 5. Responses to Survey 1, Question 2

Q3. I am actively participating in the ministry of the church or the missional organization.

Table 6. Responses to Survey 1, Question 3

Strongly Disagree	Disagree	Neutral	Agree	Strongly Agree
0%	7.1%	35.7%	35.7%	21.4%

Q4. How many times have you preached?

Table 7. Responses to Survey 1, Question 4

0	1~10	10~50	50~100	More than 100
28.5%	50%	0%	14.2%	7.1%

Q5. I can explain the definition and methods of the exegetical (or expository) preaching.

Table 8. Responses to Survey 1, Question 5

Strongly Disagree	Disagree	Neutral	Agree	Strongly Agree
0%	21.4%	28.5%	35.7%	14.2%

Q6. I can explain the biblical preaching and “the big idea” of it.

Table 9. Responses to Survey 1, Question 6

Strongly Disagree	Disagree	Neutral	Agree	Strongly Agree
7.1%	28.5%	14.2%	50%	0%

Q7. I can explain the definition and methods of Christ-centered preaching.

Table 10. Responses to Survey 1, Question 7

Strongly Disagree	Disagree	Neutral	Agree	Strongly Agree
7.1%	28.5%	21.4%	42.8%	0%

In chapter 5, I will analyze and evaluate the outcomes of the survey.

Outcomes of Survey 2

Thirteen students answered this survey.

Q1. Through this seminar, I was able to understand the exegetical preaching and the biblical preaching more deeply.

Table 11. Responses to Survey 2, Question 1

Strongly Disagree	Disagree	Neutral	Agree	Strongly Agree
7.7%	0%	15.3%	69.2%	7.7%

Q2. Through this seminar, I was able to find the big idea from the text of Ruth.

Table 12. Responses to Survey 2, Question 2

Strongly Disagree	Disagree	Neutral	Agree	Strongly Agree
7.7%	0%	7.6%	69.2%	15.3%

Q3. Through this seminar, I was able to write the biblical sermons from the text of Ruth.

Table 13. Responses to Survey 2, Question 3

Strongly Disagree	Disagree	Neutral	Agree	Strongly Agree
0%	0%	23%	61.5%	15.3%

Q4. Through this seminar, I was able to understand the definition and necessity of Christ-centered preaching.

Table 14. Responses to Survey 2, Question 4

Strongly Disagree	Disagree	Neutral	Agree	Strongly Agree
0%	0%	15.3%	76.9%	7.6%

Q5. Through this seminar, I was able to understand the principles and the methods of Christ-central preaching.

Table 15. Responses to Survey 2, Question 5

Strongly Disagree	Disagree	Neutral	Agree	Strongly Agree
0%	7.7%	15.3%	61.5%	15.3%

Q6. Through this seminar, I was able to write a Christ-centered sermon from the text of Ruth.

Table 16. Responses to Survey 2, Question 6

Strongly Disagree	Disagree	Neutral	Agree	Strongly Agree
0%	0%	23%	61.5%	15.3%

In chapter 5, I will analyze and evaluate the outcomes of survey 2 as well as survey 1.

Conclusion

This chapter contains a detailed explanation of how the project was conducted to achieve the purpose of equipping YWAM missionaries for balanced, Christ-centered preaching from the Old Testament narrative genre. I gave a pre-survey to verify the problem in the context of YWAM. I surveyed SBS leaders and teachers to find their opinion on the imbalance between author-centered preaching and Christ-centered preaching from Old Testament narrative. To prove the problem objectively, I also analyzed students' work in Old Testament narrative. To solve the problem, I then created a curriculum for a preaching seminar to equip YWAM missionaries for Christ-centered preaching seminar keeping balance with author-centered preaching. This project was conducted with twenty-two students at YWAM Maneadero on November 19-21, 2019. This seminar has four major themes, which I presented in six sessions: introduction of expository preaching, inductive Bible study, "big idea" and biblical preaching, and Christ-centered preaching. Through this project, students learned and practiced how to make Christ-centered preaching from the Old Testament narrative genre, keeping the balance between biblical preaching and Christ-centered preaching.

CHAPTER FIVE

PROJECT EVALUATION

Introduction

This final chapter is an evaluation of the project described in chapter 4. I will discuss the strengths and weaknesses of each session of this project and how the outcomes of this project will affect YWAM missionaries. I will also share things I have learned from this project, what I will do differently if I hold another seminar and my personal reflection on this project.

Analysis and Evaluation of the Outcomes

I held a preaching seminar at the YWAM Maneadero to meet the goal of this thesis-project: “Equipping YWAM Missionaries for Balanced Christ-Centered Preaching from Old Testament Narrative.” I gave students two surveys to measure how their understanding and skills improved through this seminar. Students took survey 1 at session 1 and survey 2 at the end of session 5. I will analyze and evaluate the outcomes of the surveys to summarize the improvement in their understanding and skills on author-centered preaching and Christ-centered preaching.

The Outcomes about Exegetical Preaching

The first outcomes I want to focus on are about exegetical preaching. The two questions I compared are question 5 of survey 1 and questions 2 of survey 2. Question 5 of survey 1 is for measuring students’ understanding of exegetical preaching before the seminar. Question 1 of survey 2 is for measuring students’ understanding of exegetical preaching after taking this

seminar. I will analyze and evaluate the outcomes of the two questions. The outcomes are as below.

Survey 1, Q5. I can explain the definition and methods of the exegetical (or expository) preaching.

Table 17. Responses to Survey 1, Question 5

Strongly Disagree	Disagree	Neutral	Agree	Strongly Agree
0%	21.4%	28.5%	35.7%	14.2%

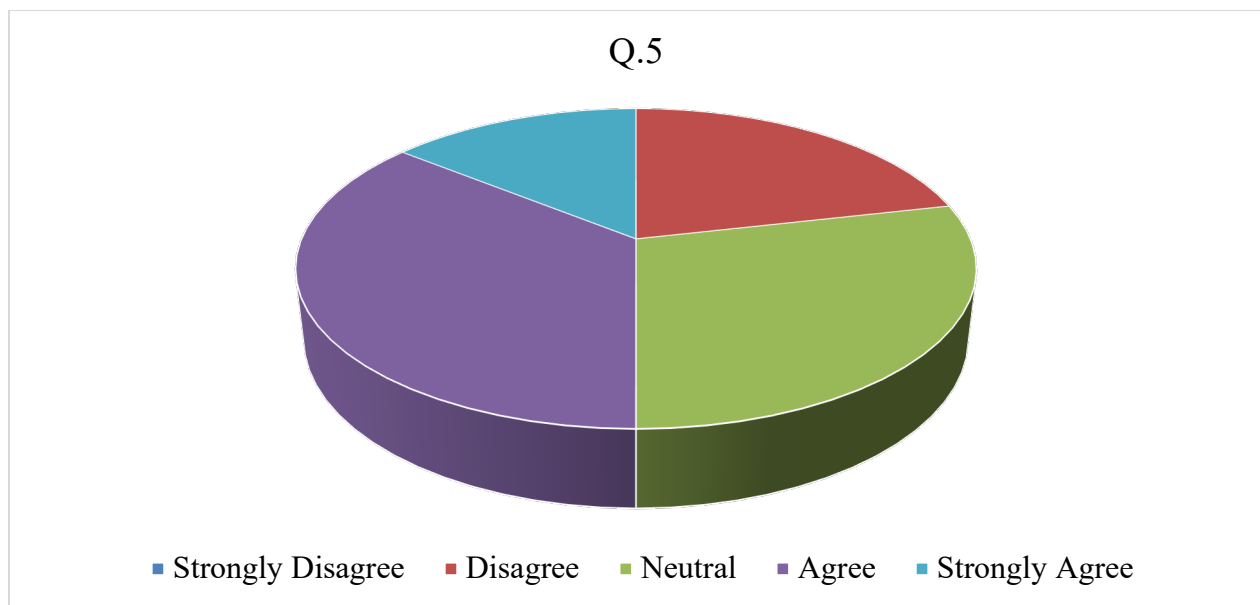


Figure 6. Responses to Survey 1, Question 5

Survey 2, Q1. Through this seminar, I was able to understand the exegetical preaching and the biblical preaching more deeply.

Table 18. Responses to Survey 2, Question 1

Strongly Disagree	Disagree	Neutral	Agree	Strongly Agree
7.6%	0%	15.3%	69.2%	7.6%

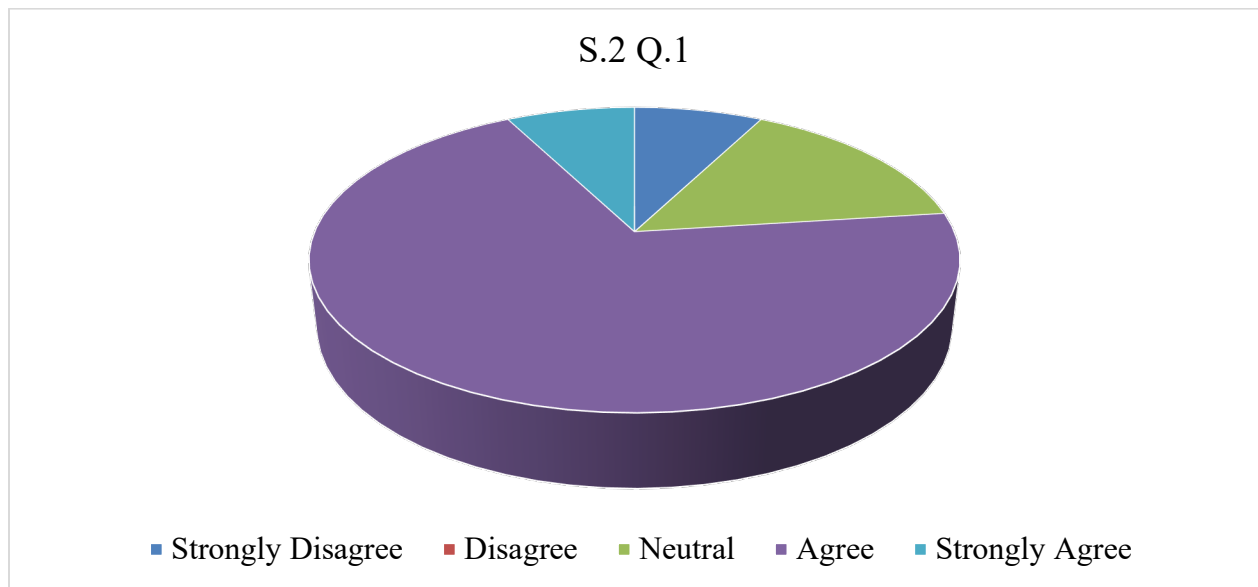


Figure 7. Responses to Survey 2, Question 1

I compared the percentage of students who answered the questions with “agree” or “strongly agree” in the table below. In survey 1, question 5, 50% of the students answered “agree” or “strongly agree.” However, 77% of the students answered “agree” or “strongly agree” on question 1, survey 2.

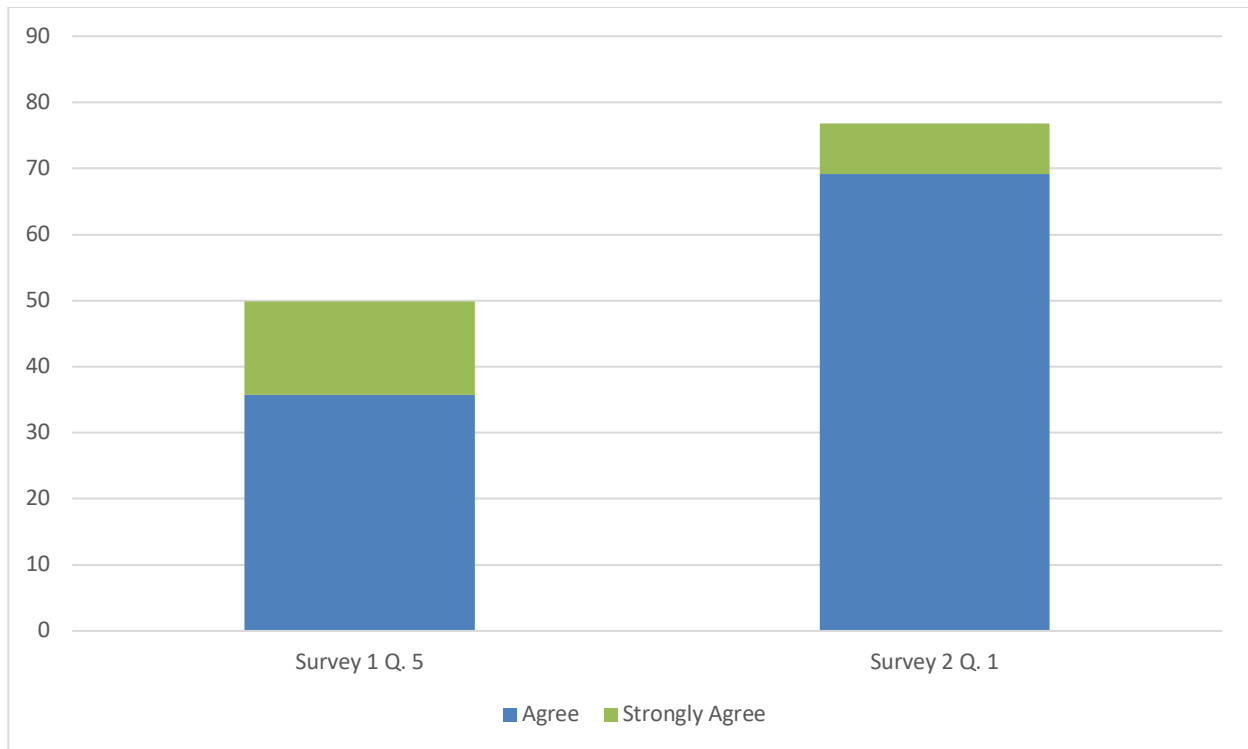


Figure 8. Comparison of Students' Understanding of Exegetical Preaching

According to this result, students' understanding of exegetical preaching has been improved by 27%.

The Outcomes about the Big Idea

I compared the outcomes of the surveys about the big idea. The outcomes I wanted to compare are question 6 of survey 1 and question 2 of survey 2. Question 6 of survey 1 is about students' understanding of the big idea before the seminar. Question 2 of survey 2 is for measuring students' understanding of the big idea after taking this seminar.

Survey 1. Q6. I can explain the biblical preaching and the big idea of it.

Table 19. Responses to Survey 1, Question 6

Strongly Disagree	Disagree	Neutral	Agree	Strongly Agree
7.1%	28.5%	14.2%	50%	0%

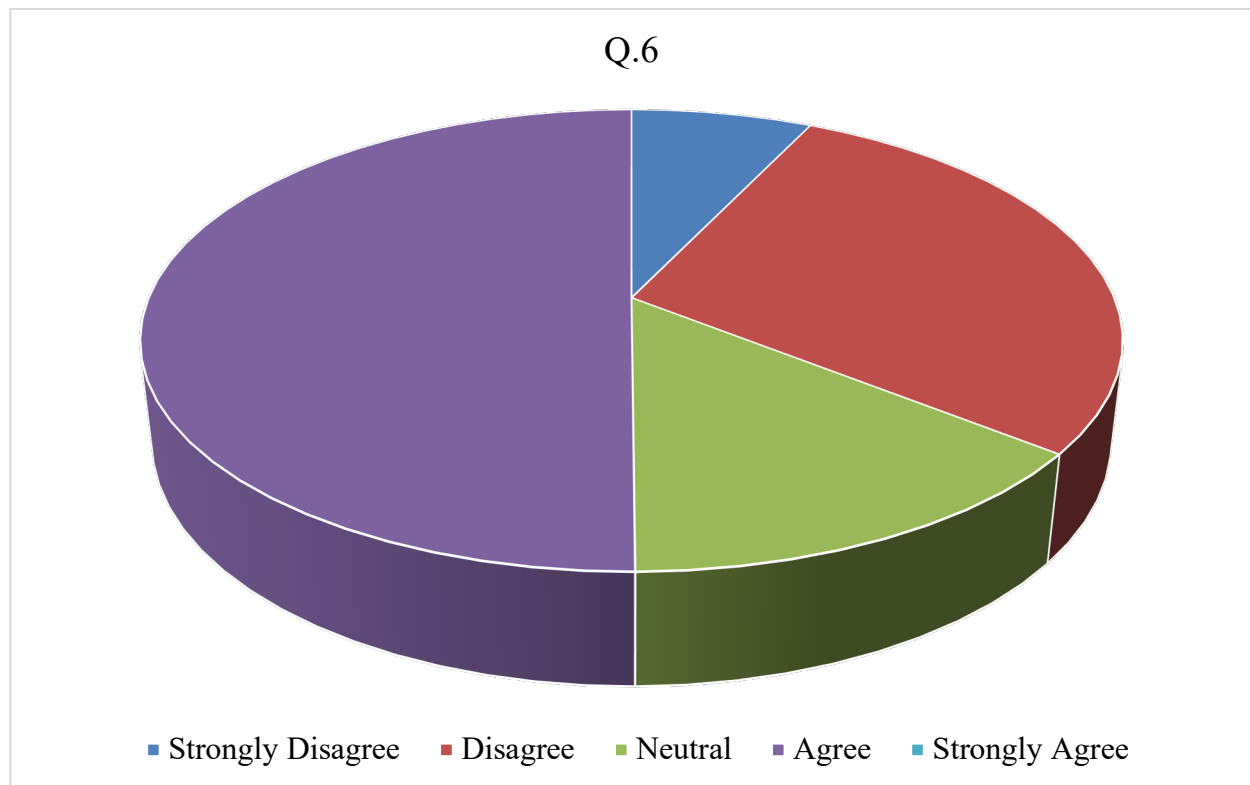


Figure 9. Responses to Survey 1, Question 6

Survey 2, Q2. Through this seminar, I was able to find the big idea from the text of Ruth.

Table 20. Responses to Survey 2, Question 2

Strongly Disagree	Disagree	Neutral	Agree	Strongly Agree
7.6%	0%	7.6%	69.2%	15.3%

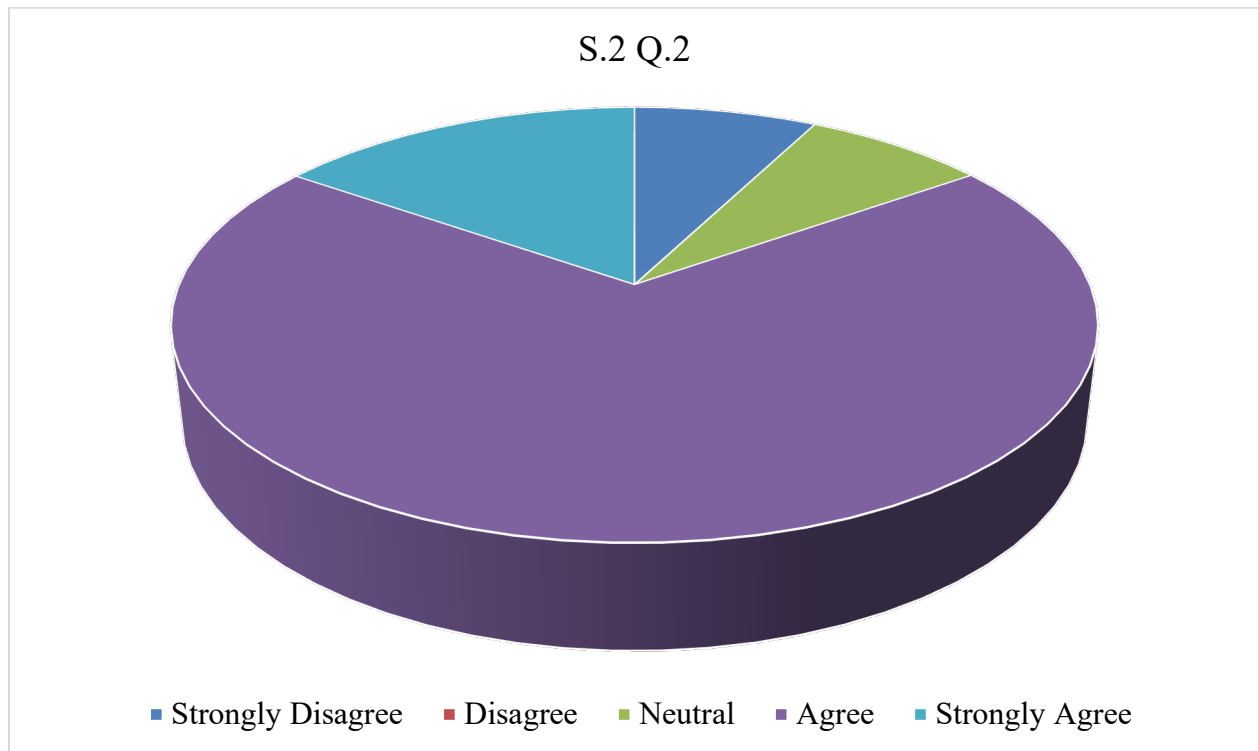


Figure 10. Responses to Survey 2, Question 2

I compared the percentage of students who answered the questions with “agree” or “strongly agree” (see figure 11).

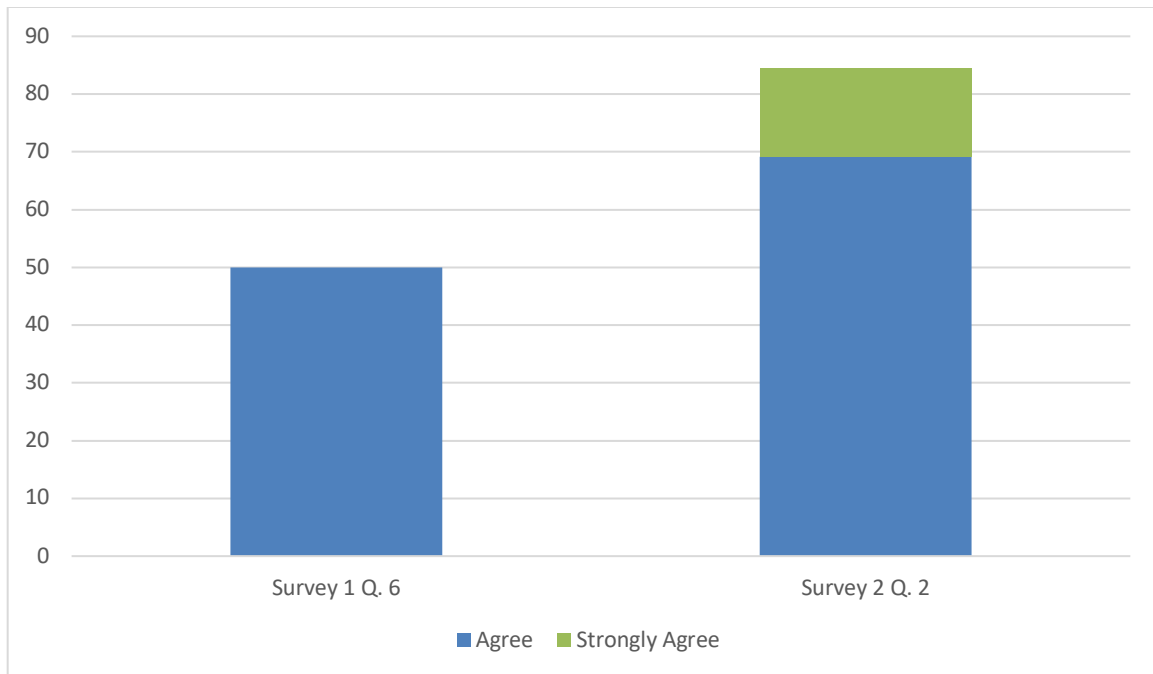


Figure 11. Comparison of Students' Understanding of the Big Idea

On question 6 of survey 1, 50% of students answered “agree.” However, 85% of the students answered “agree” or “strongly agree” on question 2, survey 2. Only 8% of the students answered negatively.

Outcomes Concerning Christ-Centered Preaching

I compared the outcomes of the surveys about Christ-centered preaching. The outcomes relate to question 7 of survey 1, question 4 of survey 2, and question 5 of survey 2. Question 7 of survey 1 is about students' understanding of Christ-centered preaching before the seminar. Question 4 of survey 2 is for measuring students' understanding of the definition and necessity of Christ-centered preaching after taking this seminar. Question 5 of survey 2 is for measuring students' understanding of the principles and the methods of Christ-central preaching.

Survey 1, Q7. I can explain the definition and methods of Christ-centered preaching.

Table 21. Responses to Survey 1, Question 7

Strongly Disagree	Disagree	Neutral	Agree	Strongly Agree
7.1%	28.5%	21.4%	42.8%	0%

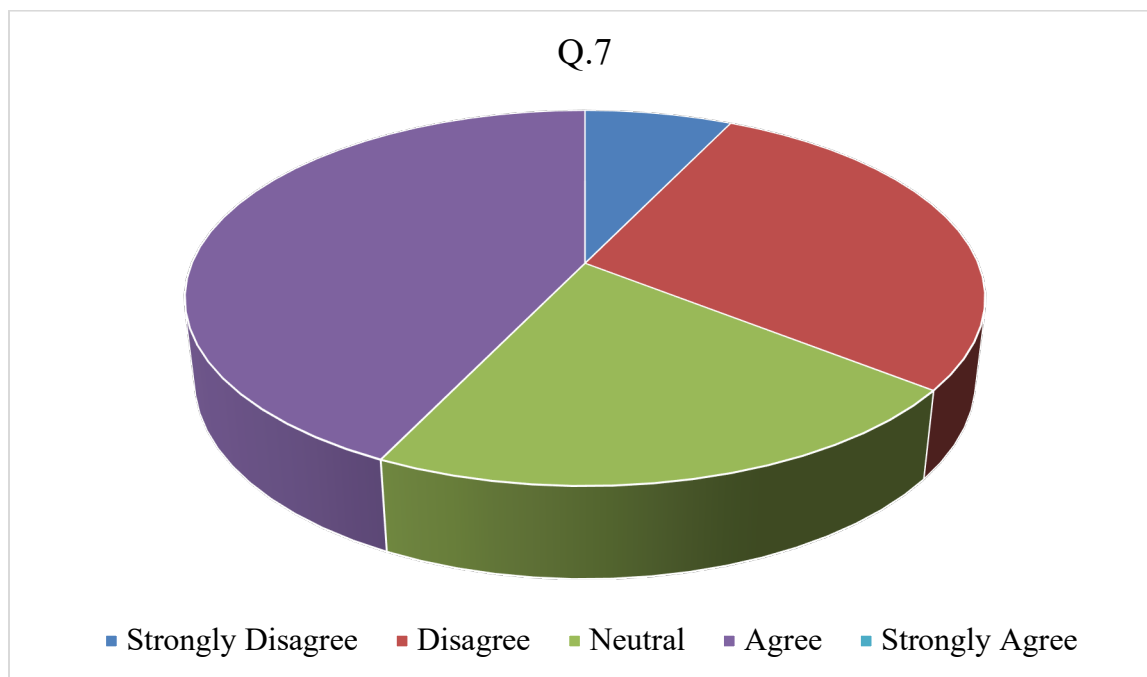


Figure 12. Responses to Survey 1, Question 7

Survey 2, Q 4. Through this seminar, I was able to understand the definition and necessity of Christ-centered preaching.

Table 22. Responses to Survey 2, Question 4

Strongly Disagree	Disagree	Neutral	Agree	Strongly Agree
0%	0%	15.3%	76.9%	7.6%

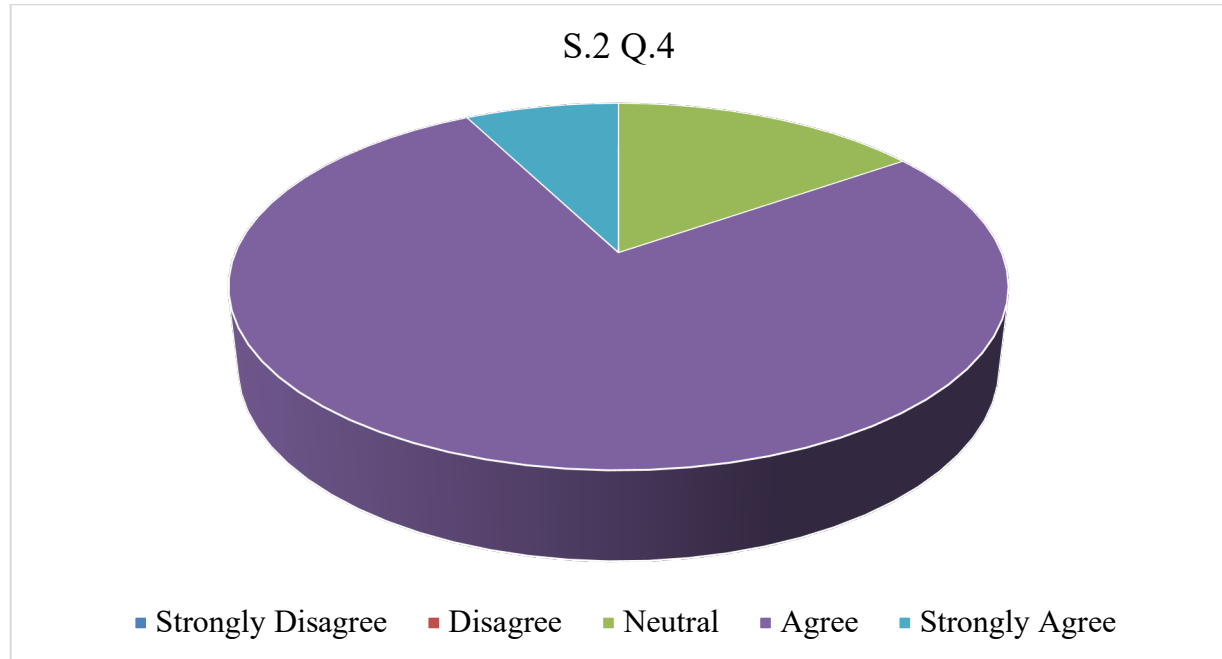


Figure 13. Responses to Survey 2, Question 4

Survey 2, Q5. Through this seminar, I was able to understand the principles and the methods of Christ-central preaching.

Table 23. Responses to Survey 2, Question 5

Strongly Disagree	Disagree	Neutral	Agree	Strongly Agree
0%	7.6%	15.3%	61.5%	15.3%

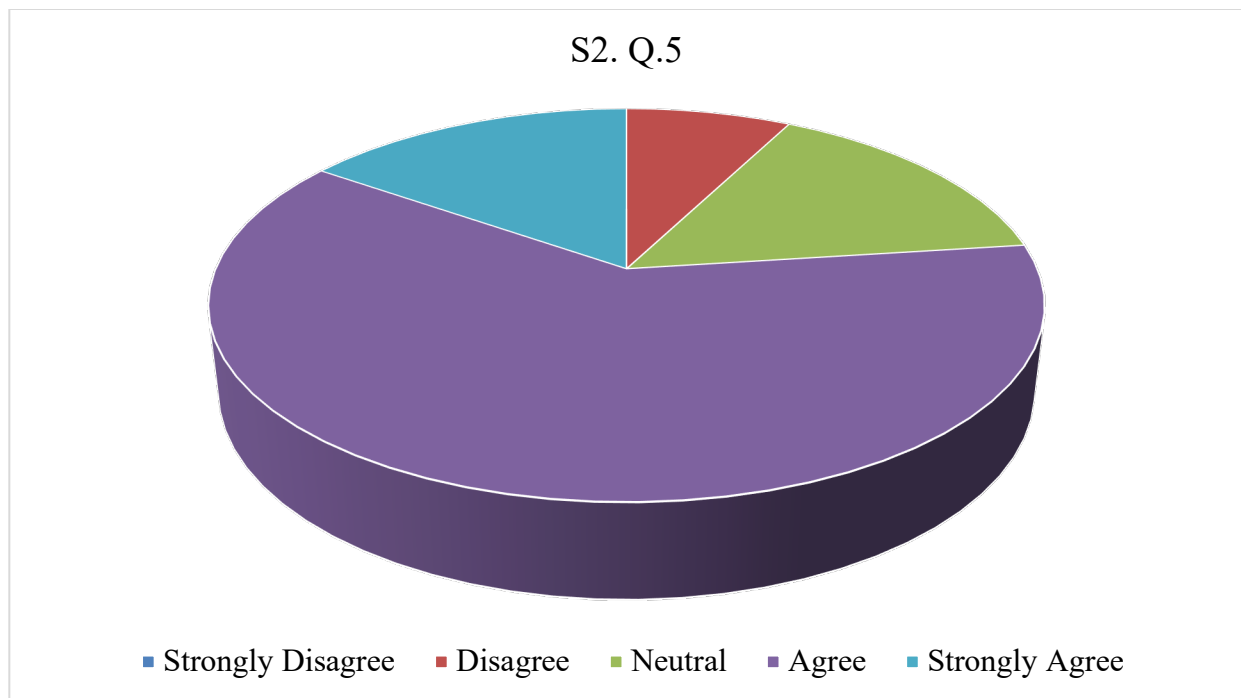


Figure 14. Responses to Survey 2, Question 5

I compared the percentage of students who answered the questions with “agree” or “strongly agree” (see figure 15).

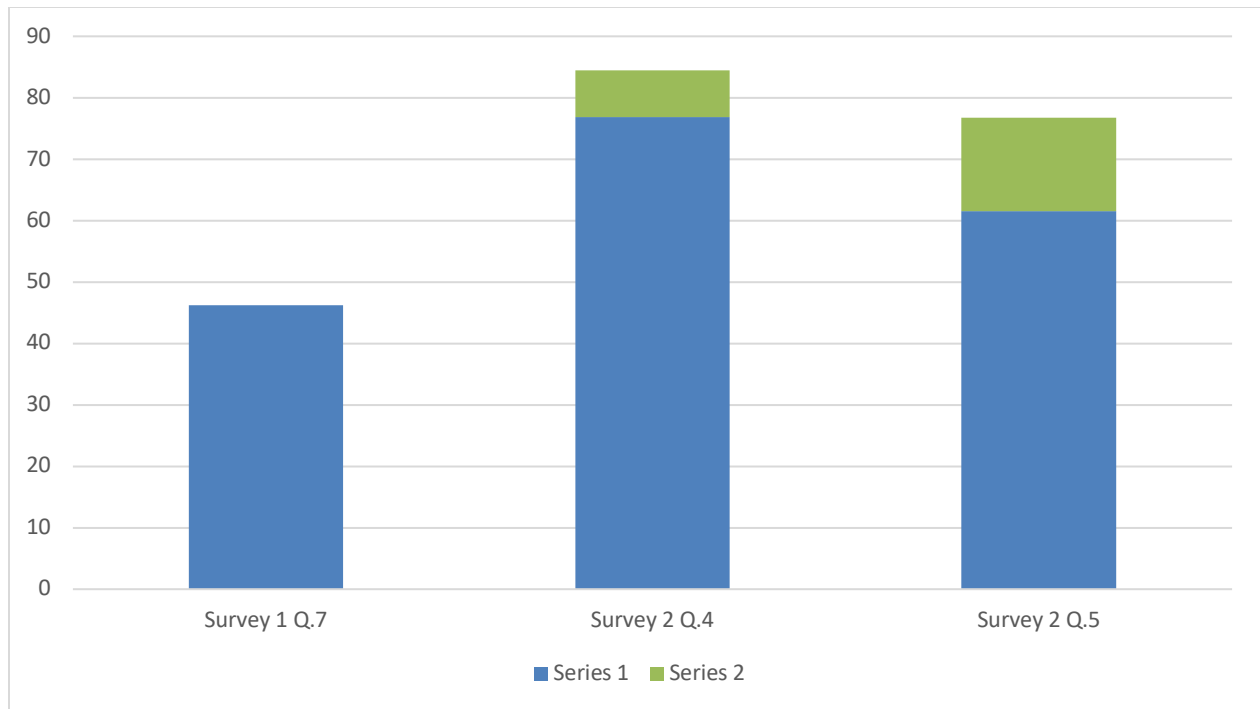


Figure 15. Comparison of Students' Understanding on Christ-Centered Preaching

On question 7 of survey 1, 43% of the students answered “agree.” However, 85% of the students answered “agree” or “strongly agree” on question 4, survey 2. None of the students answered negatively. On question 5, survey 2, 77% of the students answered “agree” or “strongly agree.” Only 8% of the students answered negatively.

Outcomes Concerning Author-Centered Preaching and Christ-Centered Preaching

I compared outcomes of surveys about students' ability to write author-centered sermons and Christ-centered sermons. The outcomes I wanted to compare are question 3 of survey 2 and question 6 of survey 2. Question 3 of survey 2 is about students' ability to write author-centered sermons after taking the lectures. Question 6 of survey 2 is for measuring students' ability to write Christ-centered sermons after taking the lectures.

Survey 2, Q3. Through this seminar, I was able to write biblical sermons from the text of Ruth.

Table 24. Responses to Survey 2, Question 3

Strongly Disagree	Disagree	Neutral	Agree	Strongly Agree
0%	0%	23%	61.5%	15.3%

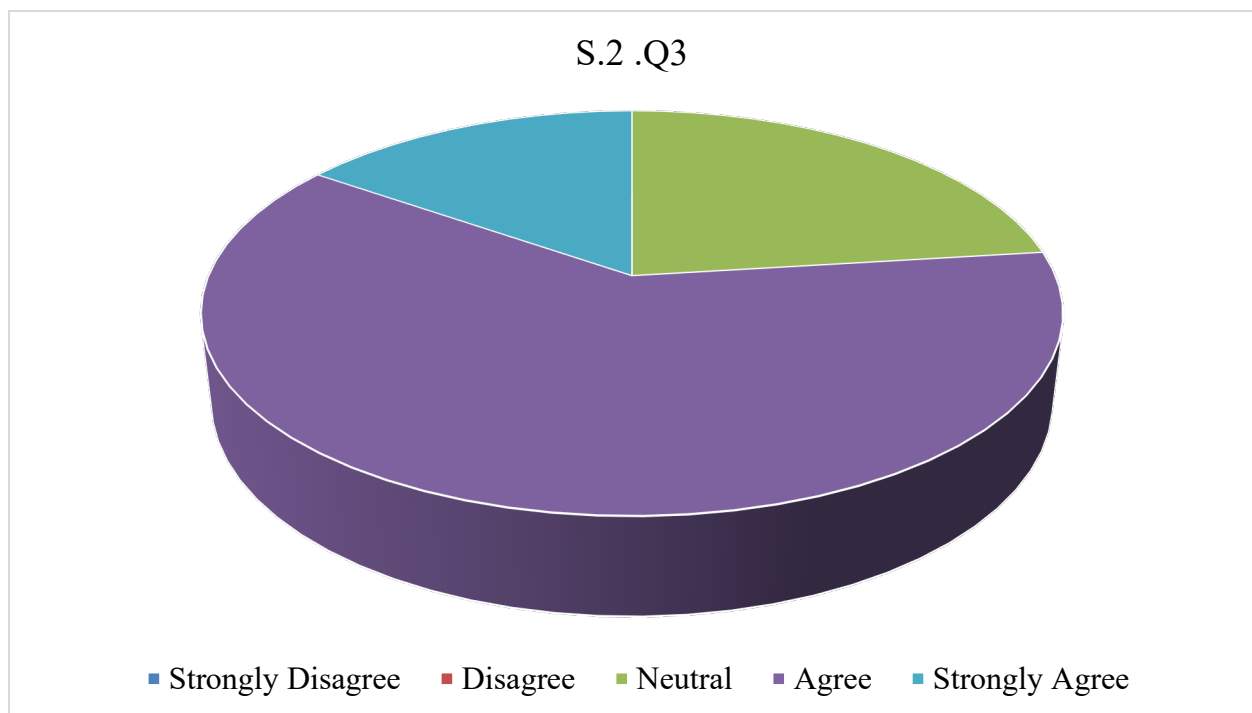


Figure 16. Responses to Survey 2, Question 3

On question 3, survey 2, 77% of the students answered “agree” or “strongly agree.” None of the students answered negatively.

Survey2, Q6. Through this seminar, I was able to write a Christ-centered sermon from the text of Ruth.

Table 25. Responses to Survey 2, Question 6

Strongly Disagree	Disagree	Neutral	Agree	Strongly Agree
0%	0%	23%	61.5%	15.3%

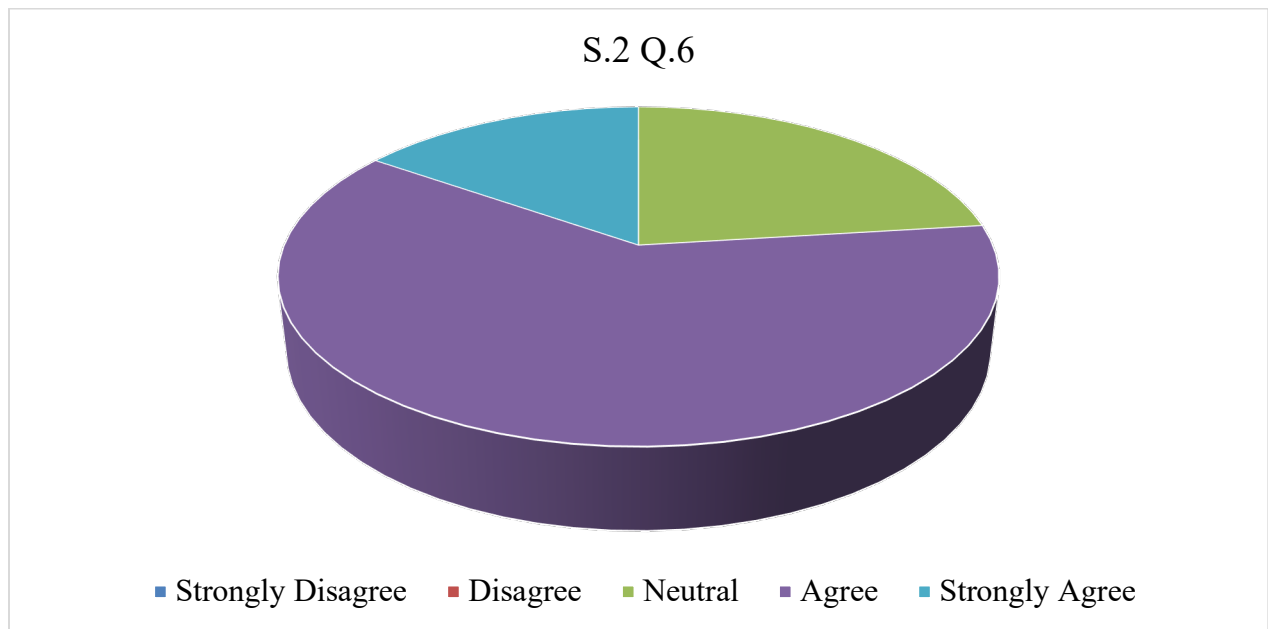


Figure 17. Responses to Survey 2, Question 6

On question 3, survey 2, 77% of the students answered “agree” or “strongly agree.” None of the students answered negatively.

I compared students’ understanding of author-centered preaching and Christ-centered preaching before they heard the lectures with the outcomes after hearing the lectures. So, I compared question 3 of survey 2 with question 5 of survey 1, and question 6 of survey 2 with question 7 of survey 1.

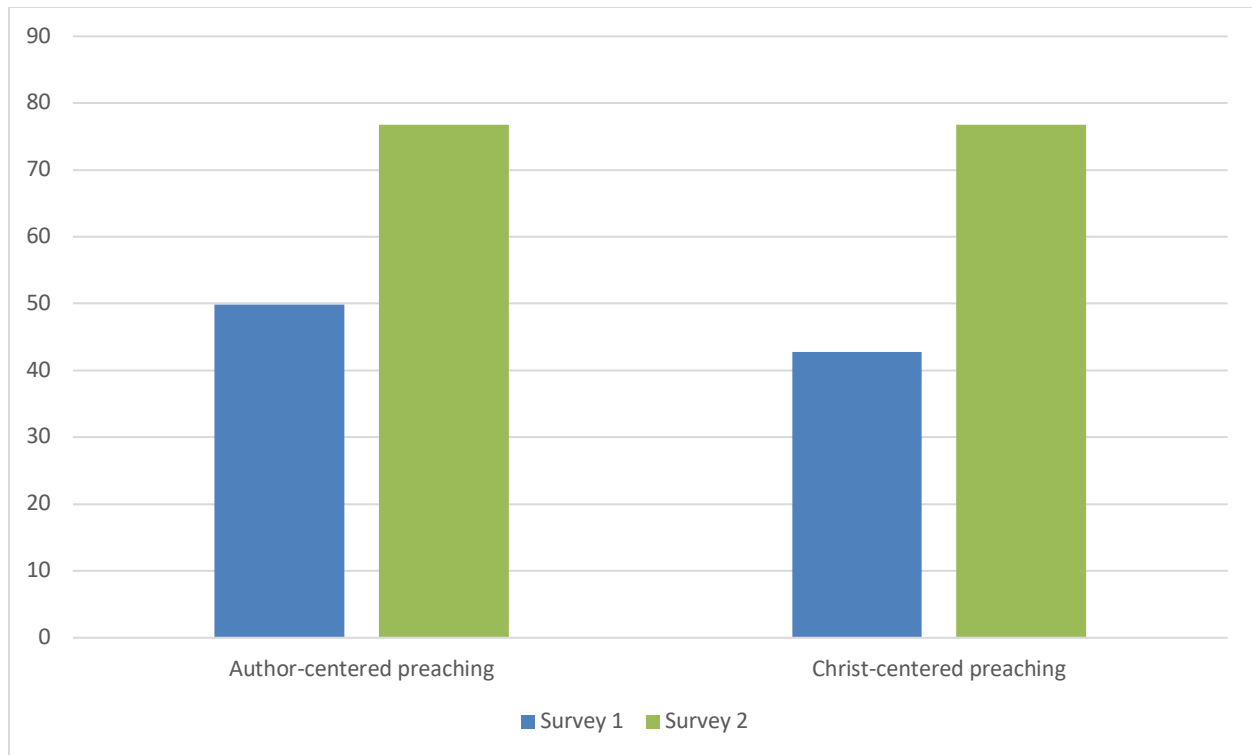


Figure 18. Comparison of Students' Outcomes, Surveys 1 and 2, on Author-Centered Preaching and Christ-Centered Preaching

Before hearing the lectures, 50% of the students answered “agree” or “strongly agree” that they can explain the definition and methods of exegetical (or expository) preaching (question 1 of survey 1). But after hearing the lectures, 77% of the students answered “agree” or “strongly agree” that they were able to write biblical sermons (author-centered preaching) from the text of Ruth (question 3 of survey 2). Of the students, 43% answered “agree” or “strongly agree” that they can explain the definition and methods of Christ-centered preaching (question 7 of survey 1). But 77% of the students answered “agree” or “strongly agree” that they were able to write a Christ-centered sermon from the text of Ruth (question 6 of survey 2).

Conclusion of the Analysis of the Outcomes

Considering the outcomes of the surveys, I conclude that this seminar was an effective tool for improving students' understanding of author-centered preaching and Christ-centered preaching. Through this seminar, students understood the definition, the necessity, the principles, and the methods of author-centered preaching and Christ-centered preaching. Students showed great progress in writing author-centered sermons and Christ-centered sermons after taking lectures.

The Strengths of the Thesis-Project

In this section, I will review the strengths I found in this thesis-project. First, I introduced the principles and the methods of author-centered exegetical preaching in YWAM. It was beneficial to introduce Haddon Robinson's and Donald Sunukjian's effective and proven principles and methods to YWAM, because YWAM Bible schools have their own methodology. In particular, the idea of finding a big idea was a new concept for students. I emphasized the importance of finding big ideas from the text for powerful preaching. Then, students practiced finding the big idea from the text of Ruth and how to write author-centered biblical sermons. I connected Robinson's method of writing an effective sermon with O.R.E.O. writing (opinion, reason, evidence, opinion/offer) in *The Secret of Harvard Writing*. I also presented how to build an effective sermon for one-point preaching and three-point preaching. Students practiced how to proceed from finding the big idea to writing author-centered exegetical preaching. DTS students showed active participation because they had to preach in Sunday school for their children. They evaluated positively that they learned and practiced how to build effective sermons. They developed confidence in writing author-centered exegetical sermons through this thesis-project.

Second, through this thesis-project seminar, I introduced the principles and the methods of Christ-centered sermon to YWAM missionaries who are not familiar with Christ-centered preaching. As I pointed out in chapter 1, Christ-centered preaching is not emphasized in the Bible schools and the preaching schools of YWAM. I could not find the subject of Christ-centered preaching in the preaching school curriculum. The SBS manual also does not emphasize Christ-centered interpretation. In this context, this seminar introduced the principles and the methods of Christ-centered preaching to YWAM missionaries in a short time. The students also practiced writing Christ-centered sermons that apply Christ-centered preaching methods by Bryan Chapell, Timothy Keller, and Edmund Clowney.

Third, the most important strength of this thesis-project is that YWAM missionaries successfully wrote a balanced sermon considering both author-centered preaching and Christ-centered preaching from an Old Testament narrative, Ruth. As I explained in chapter 1, YWAM missionaries tend to preach a lopsided moralistic interpretation and application, missing the Christ-centered perspective, especially from Old Testament narrative. Therefore, the goal of this thesis-project was equipping YWAM missionaries for Christ-centered preaching from Old Testament narrative, keeping a balance between author-centered hermeneutic and Christ-centered hermeneutic. To fulfill this goal, I designed a preaching seminar in which author-centered preaching and Christ-centered sermons were balanced. Through this seminar, I could get the valuable outcome that 77 percent of students were able to write sermons that were balanced between the author-centered perspective and the Christ-centered perspective from an Old Testament narrative, Ruth. This is the most important strength of the thesis-project.

Challenges and Weaknesses

There were a lot of challenges coming from the particular context of the mission field because this thesis-project was conducted at the YWAM Maneadero base in Mexico. In this section, I will review the challenges and the weaknesses I found through this thesis-project.

Challenges of Improvisation

In particular, YWAM emphasizes the mature acceptance of improvisational change and the search for God's will in the midst of a situation as an important quality of leadership. I had planned the preaching seminar to span four days. But two days before the seminar, the base leader asked me to reduce the seminar to three days and to give the lecture about inductive Bible study on the third day, because U-turn for Christ students could attend for only two days. I should have finished all the lectures I prepared in two days, and I should have prepared an extra IBS seminar for the third day. I had only half the time for the lecture compared with the lecture I prepared. I tried to do my best to keep the quality of the seminar while reducing the lecture material. However, I did not have enough time for teaching and practicing genre-sensitive preaching from Ruth.

Challenges of Language

The language also became a challenge in this thesis-project seminar. The seminar was conducted in three languages: Korean (8%), English (23%), and Spanish (69%). I gave the lecture in Korean, and one translator translated my words into Spanish beside me. At the same time, the other translator at the back of the classroom translated my words into English using a smartphone app. Although there was no technical problem, this situation brought challenges in

the classroom. For example, the Spanish interpreter was a highly skilled interpreter, but it was difficult to give personal feedback to Spanish students for their practice.

The Challenge of Educational and Personal Background

There was an educational gap between students. Most Korean-speaking students and English-speaking students finished high school or university-level education. However, the Spanish-speaking attendees were seminary students of “Pastoral Training for Latin America” of YWAM Maneadero. They are from U-turn for Christ, which is the famous mission organization for drug addicts. U-turn for Christ helps a lot of drug addicts with teaching the Word of God. Most of the students are new believers who received Jesus as their Lord at the drug treatment center. According to the base leader, many of them only graduated from elementary school, and some of them even could not graduate from elementary school. They actively participated in the class, but three of them seemed not to catch up on the lecture at all.

The Weaknesses of the Survey

There was a difficulty in the survey of students. The problem is that Spanish students rated their understanding highly on author-centered preaching and Christ-centered preaching in the first survey. The outcomes of the questions of survey 1 are shown below.

Q5. I can explain the definition and methods of exegetical (or expository) preaching.

Q6. I can explain the biblical preaching and the “big idea” of it.

Q7. I can explain the definition and methods of Christ-centered preaching.

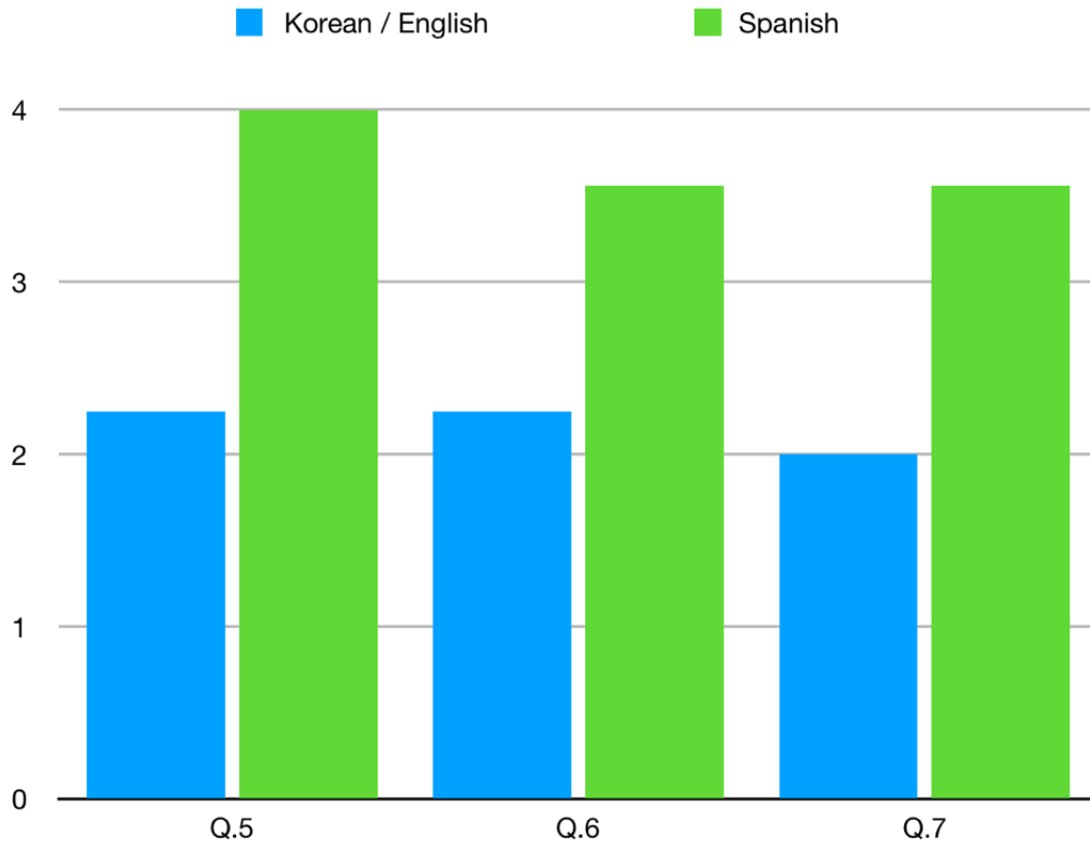


Figure 19. Responses of Spanish-Speaking Students to Survey 1

Spanish-speaking students evaluated more highly their understanding of exegetical preaching, the big idea, and Christ-centered preaching than did English-speaking or Korean-speaking students. The problem is that in the class, the Spanish-speaking students did not show a higher understanding of those subjects than did the English-speaking or Korean-speaking students. Both of them lack basic knowledge on those subjects. I asked the base director about the confidence of these Mexican students. According to him, Mexican students tend to be confident when they have basic information from the training course because many of them have

a public education at the level of elementary school graduation or below. Thus, Mexican students evaluated their understanding of preaching more highly than other students.

What I Would Do Differently

This thesis-project had some strengths, but it also had challenges and weaknesses. There are some things I will do differently if I produce this seminar again.

First, I will try to keep more time for the lectures as I planned before the seminar, though I understand that improvisation is needed on the mission field. Thus, I will use enough time for practice and feedback while keeping the quality of the lecture I prepared.

Second, the seminar will emphasize hermeneutics and homiletics about genre-sensitive preaching, especially about the Old Testament narrative genre. This project was successful in the view of a preaching seminar keeping a balance between author-centered preaching and Christ-centered preaching. Students successfully wrote sermons applying both perspectives. However, it is regrettable that I could not cover the subject of genre-sensitive preaching from the Old Testament narrative, Ruth. In the next seminar, I will emphasize more about this subject.

Third, I will have a homogeneous group of students according to their language and culture to improve the effectiveness of the seminar. It was not easy to lead the different language and cultural groups in one seminar. I will divide the student groups at least into two groups, such as an English-speaking or Korean-speaking group, and a Spanish-speaking group so that I can provide effective lectures and feedback more relevant to each group.

Conclusion

As I pointed out in chapter 1, the problem of this thesis-project was that YWAM missionaries' interpretation and application from the Old Testament narrative genre were lopsided toward moral-oriented lessons. This tendency led students to experience the spiritual state of losing the joy and freedom from the gospel and imposing heavy burdens. To solve this problem, I designed a preaching seminar in which author-centered preaching and Christ-centered preaching were balanced. Through this seminar, I expected that students would learn the principles and the methods of Christ-centered preaching so that they could apply Christ-centered preaching, keeping a balance with author-centered preaching from Old Testament narrative. Therefore, the goal of the project was equipping YWAM missionaries for Christ-centered preaching from Old Testament narrative, keeping a balance between author-centered hermeneutic and Christ-centered hermeneutic.

Through this project, I verified that students are able to write a sermon from Old Testament narrative that keeps a balance between author-centered hermeneutic and Christ-centered hermeneutic when the seminar provides the principles and the methods of balanced Christ-centered preaching. I also confirmed that this seminar improved YWAM missionaries' understanding and skills in both author-centered preaching and Christ-centered preaching. This is the most rewarding thing of this project for me, verifying that this seminar is effective and beneficial for equipping YWAM missionaries as balanced Christ-centered preachers.

I hope this seminar will be continuously held in YWAM and recognized as one of the official training courses of YWAM, so that more YWAM missionaries, who are strong on author-centered exegetical preaching, are also equipped as balanced Christ-centered preachers. I

expect this seminar will influence Bible schools and preaching schools of YWAM in order to serve the body of Christ with the Word of God and to fulfill the Great Commission effectively.

APPENDIX A
SURVEY QUESTIONS

Survey 1 Questions

Name:

Q1. What is your first language? 1) Spanish, 2) English, 3) Korean

Q2. How long have you been attended a church since receiving Jesus as your Lord? (_____)

Q3. I am actively participating in the ministry of the church or the missional organization.

Strongly Disagree	Disagree	Neutral	Agree	Strongly Agree

Q4. How many times have you preached?

0	1~10	10~50	50~100	More than 100

Q5. I can explain the definition and methods of the exegetical (or expository) preaching.

Strongly Disagree	Disagree	Neutral	Agree	Strongly Agree

Q6. I can explain the biblical preaching and “the big idea” of it.

Strongly Disagree	Disagree	Neutral	Agree	Strongly Agree

Q7. I can explain the definition and methods of Christ-centered preaching.

Strongly Disagree	Disagree	Neutral	Agree	Strongly Agree

Survey 2 Questions

Name:

Q1. Through this seminar, I was able to understand the exegetical preaching and the biblical preaching more deeply.

Strongly Disagree	Disagree	Neutral	Agree	Strongly Agree

Q2. Through this seminar, I was able to find the big idea from the text of Ruth.

Strongly Disagree	Disagree	Neutral	Agree	Strongly Agree

Q3. Through this seminar, I was able to write the biblical sermons from the text of Ruth.

Strongly Disagree	Disagree	Neutral	Agree	Strongly Agree

Q4. Through this seminar, I was able to understand the definition and necessity of Christ-centered preaching.

Strongly Disagree	Disagree	Neutral	Agree	Strongly Agree

Q5. Through this seminar, I was able to understand the principles and methods of Christ-central preaching.

Strongly Disagree	Disagree	Neutral	Agree	Strongly Agree

Q6. Through this seminar, I was able to write a Christ-centered sermon from the text of Ruth.

Strongly Disagree	Disagree	Neutral	Agree	Strongly Agree

APPENDIX B

SELECTED LECTURE MATERIALS

Biblical Preaching & Christ-centered Preaching Seminar



1

Big picture

1. Expository Preaching
2. Inductive Bible Study
3. Biblical Preaching
4. Christ-centered Preaching

by Bruce Ruck (OT Ministry)



2

WHY Expository Preaching?



3

"Preach a topical sermon only once every five years —and then immediately repeat!"

—Müller-Klaus



4

Reasons for Expository Preaching

1. The power is in the Word.

5

We Believe in the Power of the Word

- Hammer (Isa. 41:26)
- Sower (Matt. 13:12)
- Rain (Isa. 55:10-11)
- Milk (1 Peter 2:2)
- Sword (Heb. 4:12; Eph. 6:17)
- Mirror (James 1:23-24)
- Lamp (Ps. 119:105; Prov. 6:23; 2 Peter 1:19)



6

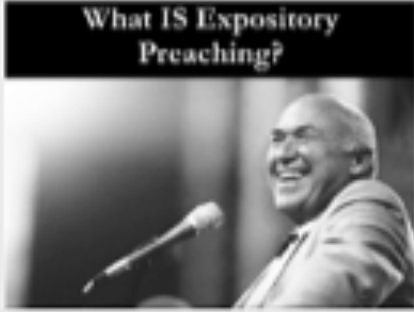
LOGICONFIRE

THE LIFE AND LEGACY OF DR. MARTIN LLOYD-JONES



7

What IS Expository Preaching?



8

The communication of
a biblical concept, derived from and
transmitted through a historical,
grammatical, and literary study of a
passage in its context,

which the Holy Spirit first applies to
the personality and experience of the
preacher, then through the preacher
applies to the hearers.

Robinson's Definition of Biblical Preaching



Expository Preaching is NOT . . .

- A lecture.
- A spiritual talk loosely based on the Bible.
- A Style

9

10

Expository Preaching: False Stereotypes



Expository Preaching is Bridge Building

I've discovered that it's not hard to be biblical
if you don't care about being contemporary.

And it's certainly not hard to be contemporary
if you don't care about being biblical.

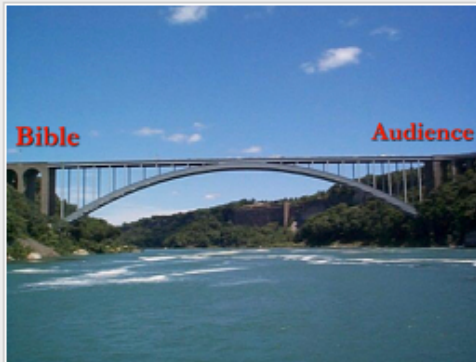
Being biblical and contemporary—
that's the art of Christian communication.

John Stott

In Palmer, Hestenes, and Hendricks. *Mastering Teaching* (Portland: Multnomah, 1995) 88.

11

12



13



14



15



16

School of Biblical Studies

INDUCTIVE BIBLE STUDY IN THE TWENTIETH CENTURY

The diagram is a family tree of the Church of Jesus Christ of Latter-day Saints. It begins with Joseph Smith at the top left. From him, the lineage branches out through various apostles and missionaries. Key figures include Brigham Young, John Taylor, and Wilford Woodruff, who are shown as the primary line of succession. The tree also includes other prominent leaders such as George Albert Smith, B. H. Roberts, and Joseph F. Smith. The diagram illustrates the growth and expansion of the church over time, with branches extending to various geographical locations and through different generations of church members. The tree concludes with the current leadership of the church, including the President of the Church and the members of the First and Second Councils of the Seventy.

TEXT

IDEA



A simple line drawing of a person's head in profile, facing right. The person's hand is raised to their ear, as if they are listening intently. To the right of the person is an open book with a red bookmark sticking out of it. Several short, slanted lines above the book suggest it is being read or that sound is coming from it.

The LORD came and stood
there, calling as at the
other times,
"Samuel! Samuel!"

136

Observation



9

Observation Exercise

- (Mark 1:17) - And Jesus said to them, "Follow me, and I will make you become fishers of men".

11

Observation

- What does the text say?

Observation

Observation tools

- WH questions (Who, When, Where, What, Why, How)
- Repetition, Contrast, comparisons, List, Verb Tenses...

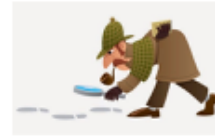


Figure of Speeches(수사법) :

- Simile (직유법), Irony, Hyperbole (과장법), Personification(의인법), (예표), Symbol (상징)...

10



12

Observation Exercise

- Acts 1:8
- But you will receive power when the Holy Spirit comes on you; and you will be my witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth."



13

Observation (Ruth)

- Choose 1 paragraph (or 1 chapter) of Ruth
- Write your observations!

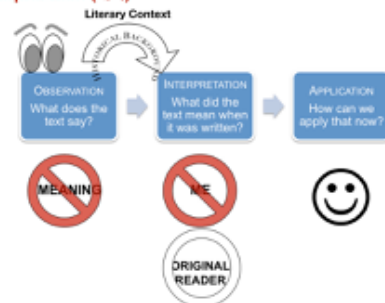
14

Interpretation



15

Interpretation (해석)



16



17

Literary Context



18

Historical Background



19

IBS from Ruth



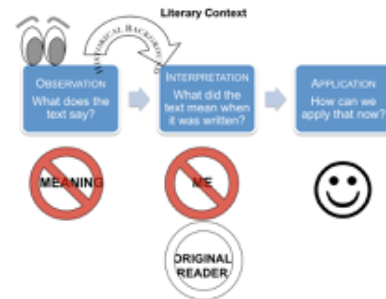
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Application



21

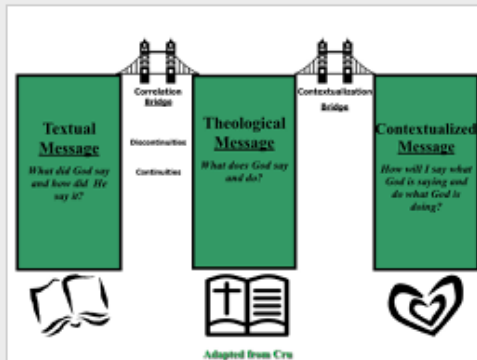
Application



22



23



24

The communication of
a biblical concept, derived from and
transmitted through a historical,
grammatical, and literary study of a
passage in its context,

which the Holy Spirit first applies to
the personality and experience of the
preacher, then through the preacher
applies to the hearers.

Robinson's Definition of Biblical Preaching



1

Big Idea Preaching

"How many things is a sermon about?
One!...

The major idea, or theme, glues the message together
and makes its features stick in the listener's mind.
All the features of the entire sermon should
support the concept that unifies the whole."

Bryan Chapell
Christ-Centered Preaching

2

"A sermon must be like
an arrow,
streamlined and clearly
driving
at a single point,
a single message,
the theme of the
passage."

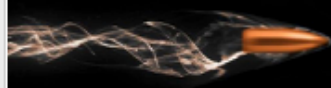
Timothy Keller
A Model for Preaching

3



4

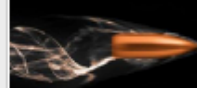
Big Idea



One sentence like a bullet!

5

Big Idea



- 1) Main Idea
- 2) Central Idea
- 3) Take-home Truth

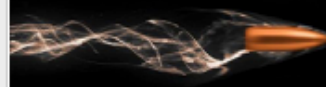
6

Idea = Subject + Complement



7

Big Idea



- 1) Subject
- 2) Complement

8

Big Idea = Subject + Complement

1. (Subject) : What is the author talking about?
2. (Complement) : What is the author saying about "the subject"?

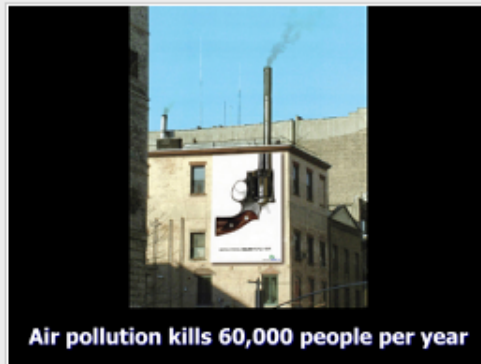
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10



11



12

Big Idea = Subject + Complement

1. Broad Subject
 2. Narrow down the subject, as a question(5W1H)?
(the subject is always phrased as a question)
 3. Answer the question! (Complement)
- ⇒ Exegetical Big Idea: Combine Question & Answer in one sentence!

13

Exercise 1. Rom 10:17

- ⇒ Rom 10:17 Consequently, faith comes from hearing the message, and the message is heard through the word of Christ.
- 1) (The subject) What is the author talking about?
 - 2) (complement) What is the author saying about
- ⇒ Big Idea :

14

Exercise 2. Psalm 24:1~4

- 1) Subject :
 - 2) Complement :
- ⇒ Big Idea : (Combine subject & complement as one sentence)

15

Exercise 3. 1 Corinthians 13

- 1) Subject :
 - 2) Complement :
- ⇒ Big Idea : (Combine subject & complement as one sentence)

16

Exercise 4. Genesis 22:1~14

1) Subject :

2) Complement :

=> Big Idea : (Combine subject & complement as one sentence)

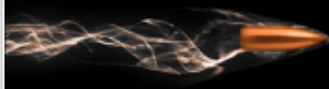
17

Ruth (Big Idea)



18

Big Idea



1) Exegetical Idea

2) Homiletical Idea

19



Give them a loaf of bread, not a wheat field

20

"Every time I stand to communicate I want to take **one simple truth** and lodge it in the heart of the **listener.**"

Andy Stanley
The Birth of a One-Point Preacher

The Homiletical Big Idea.



21

Take-Home Truth

- "the central idea the biblical author is trying to express"
- the sentence listeners **should take home and remember even if they forget everything else.**



22

Ruth (Homiletical Idea)



23

Review: Big Idea

1. Big Idea
2. State the Exegetical Idea.
 - => Subject + Complement
 - 1) Broad Subject
 - 2) Narrow the subject as form of a question
 - 3) Complement : Answer the questions
3. The Homiletical Idea.

24

How to build up a sermon



1

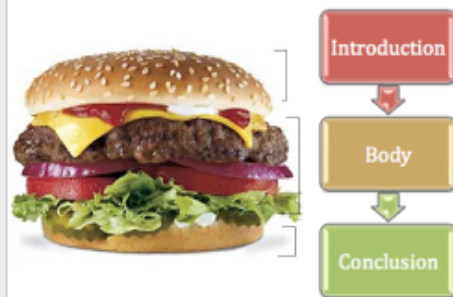
- Deductive Sermon
- Inductive Sermon
- Eugene Lowry's Narrative sermon
- First-person Narrative sermon
- 1 Point Sermon
- 3 Point Sermon
- 4 pages Sermon

2

How to build up an effective sermon



3



4

1 point Sermon



5

3 point Sermon

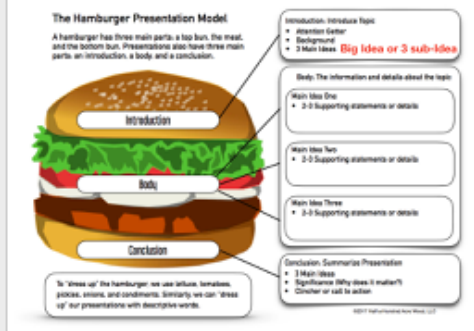


6

3 point sermon

- Classic Approach (Number 3 in the classic Stories)
- Clarity of Communication
- Easy to apply for the text.

7



8



9

10

Persuasive Writing

OREO



O: OPINION
R: REASONS
E: EXAMPLES
O: OPINION or Offer

Persuasive Writing

OREO

O: OPINION
R: REASONS
E: EXAMPLES
O: OPINION

or Offer

11

12

Persuasive Writing

OREO



O: OPINION
R: REASONS
E: EXAMPLES
O: OPINION

or Offer

Body of the sermon

O	Big Idea
R	Explain
E	Prove
O	Apply

O	Big Idea	
R	Explain	What does that mean?
E	Prove	Is it really true?
O	Apply	So What?



&

Body of the sermon

13

14

1 Point Sermon

- Introduction
- Body - (present your Big Idea)
 - Explain it ("What does that mean?")
 - Prove it! ("Is it really true?")
 - Apply it! ("So What?")
- Conclusion

3 Point preaching

- Introduction
- Body
 - Point 1
 - a) Explanation
 - b) Prove
 - c) Application
 - point 2
 - a) Explanation
 - b) Prove
 - c) Application
 - point 3
 - a) Explanation
 - b) Prove
 - c) Application
- Conclusion

15

16

3 Point preaching

- Introduction
- Body

Point 1 (Answer)

point 2 (Answer)

point 3 (Answer)

- Conclusion

17

CONCLUSION

- A summary
- An Illustration
- A Quotation
- Prayer & Praise!
- A Question
- Specific Directions
- Visualization

18

Introduction

- Commands Attention!
- Uncovers Needs!
- Introduce the Body of the Sermon



19

Introduction

- Be personal
- Don't open your sermon with an apology
- Keep the introduction short
- An introduction should not promise more than it delivers



20

Example of Introduction

21

Exercise: Making A Sermon Outline

Make a sermon outline from your previous text of Ruth!

22

1 Point Sermon

- Introduction
- Body - (present your Big Idea)
 - Explain it ("What does that mean?")
 - Prove it! ("Is it really true?")
 - Apply it! ("So What?")
- Conclusion

23

CHRIST-CENTERED PREACHING



1

Why Christ-centered preaching?



2

- Luke 24:26-27

27 Moses and all the
Prophets ... in all the
Scriptures concerning
himself.

- Luke 24:44-45

44 Everything ... in the
Law of Moses, the
Prophets and the Psalms



3

Christ-preaching of Jesus

Moses' Manna => Jesus, the bread of life

John 6:49-51

- 49 Your forefathers ate the manna in the desert, yet they died.
- 50 But here is the bread that comes down from heaven, which a man may eat and not die.
- 51 I am the living bread that came down from heaven...

4

Apostle Peter

Peter in Acts 3

- 22-23 : (Deut. 18:12, 18, 19)
- 25 : Gen 22:18
- All the Prophets (18, 24)



5

Apostle Paul

• Paul in Acts 13

- 22-23 1Sam 13:14, Psalm 89:20
- 33 Psalm 2:7
- 34 Isaiah 55:3
- 35 Psalm 16:10



6

Why Christ-centered Preaching?

- If you preach a sermon that would be acceptable to the member of a Jewish synagogue or to a Unitarian congregation, there is something radically wrong with it.

Jay Adams



7

Be like David!



8



9

- Don't you know, young man,
that from every town and
every village and every
hamlet in England . . . there
is a road to London?
- So from every text in
Scripture there is a road
towards the great
metropolis, Christ.

10

How to make the Christ-centered sermon?

- Brian Chapell's FCF (Fallen Condition focus)
- Tim Keller's Method
- Clowney's Rectangle

11

Redemptive History

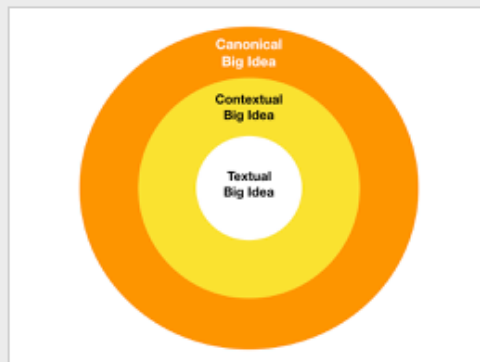
- PREACHING CHRIST FROM the Old Testament means that we preach, not synagogue sermons, but **sermons** that take account of the full drama of redemption, and its realization in Christ.

Edmund Clowney

12



13



14

Bryan Chapell's FCF (Fallen Condition Focused)

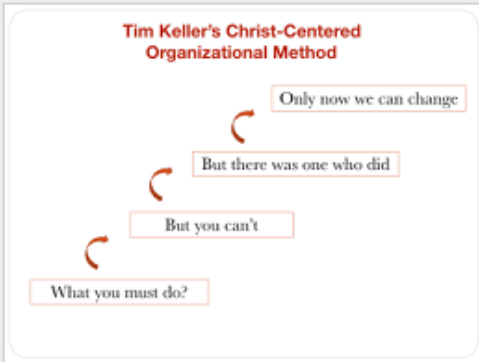
- FCF
- Solution - Christ

15

Example

- FCF - Judgement
- Solution - Christ

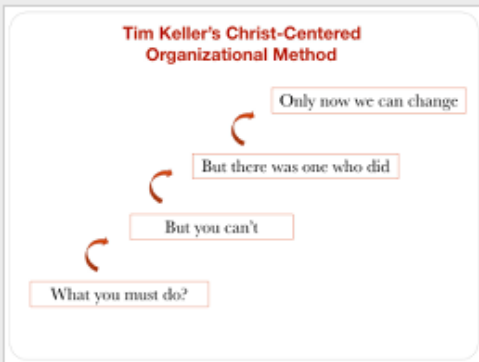
16



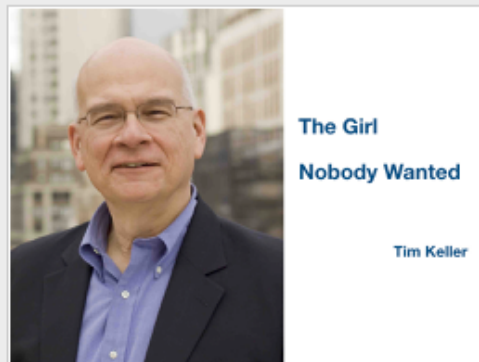
17

Example

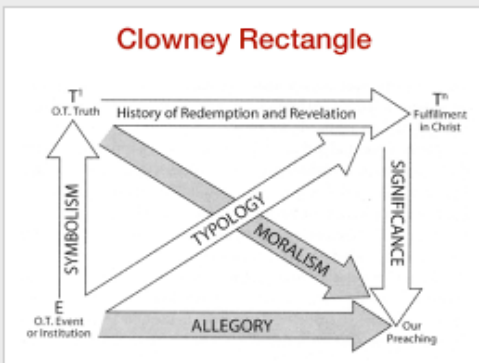
18



19



20



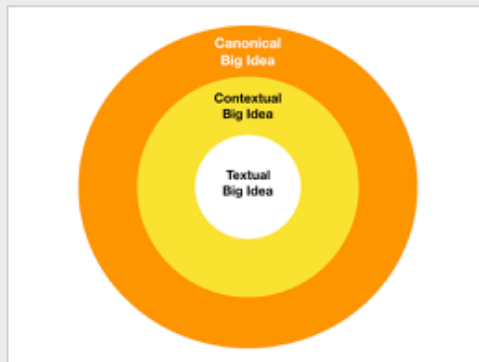
21

Example

22



23



24

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